THE TRUE
Nature of Impoſture
Fully DISPLAY'D
IN THE
LIFE
OF
MAHOMET.
WITH
A Diſcourſe annexed, for the Vindicating of Chriſtianity from this Charge; Offered to the Conſideration of the Deiſts of the preſent Age.

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TO THE

READER.

THE great prevailing of Infidelity in the preſent Age, making it the Duty of every one of us that have undertaken the Miniſtry of the Goſpel of Jeſus Chriſt, to endeavour to put a ſtop thereto; that I may in ſome meaſure do my part herein, is a ſufficient reaſon to juſtify the preſent Publication. But beſides, the Poyſon having, I fear, reached ſome places, where it is my particular Duty to prevent its Miſchiefs; and infected ſome Perſons, for whoſe Eternal Welfare, as well as Temporal, I have reaſon to

be nearly concerned; I have hereby been more especially engaged to set forth the ensuing History, with the Tract subjoined thereto, for an Antidote against it. And if I can hereby avail any thing with those who have cast off Christianity as an Imposture, to make them see the Error of their Apostacy, I shall then obtain the full End I propose; If not, at least I shall discharge my Conscience, and my Duty, in doing the best I can in order thereto.

That which at present seems mostly to carry men away into this Infidelity, is the giddy Humour which too many among us, especially of the younger sort, are liable unto, in following whatsoever hath gotten into fashion and vogue. For these, looking no further than what prevails most among such they converse with, of course fall in with it, whatsoever it be, without any

any other consideration, but that they think it the Dreſs which is moſt faſhionable and genteel for them to appear in, and the Mode wherein they may make the moſt acceptable Figure among the Company they keep. And therefore that kind of Infidelity, which is called Deiſm, *being of late impiouſly patronized by too many of thoſe who govern the Humours of the Times, abundance of this ſort of unthinking People have merely, out of compliance with them, run in thereto, and confidently take upon them to call Chriſtianity a Cheat, and an Impoſture, without ever having conſidered what an Impoſture is, or whether any of the Marks and Properties thereof can poſſibly agree with this Holy Religion, or no.*

That therefore theſe may ſee what it is they charge Chriſtianity with, and how far all the Marks and Properties thereof are from having any agreement with

it; I have in the enſuing Hiſtory, which contains the Life of that famous Impoſtor, who is on both ſides equally acknowledged to be ſuch, fully laid open what an Impoſture is, and in the Diſcourſe ſubjoined thereto, ſhewn, That none of thoſe Marks and Properties which are ſo viſible in the Impoſture of Mahomet, *and muſt be alſo in all other Impoſtures in Religion, can poſſibly be charged upon that holy Religion which we profeſs. And an Hiſtory being that which gives the moſt lively and ſenſible repreſentations of a Matter; and Books of this nature being ſuch as moſt obtain the favour of being read, I hope I have taken the propereſt method of coming home to the Conſciences of thoſe to whom I write.*

And that I may not be thought to draw this Life of Mahomet *with deſign to ſet forth his Impoſture in the fouleſt Colours I am able, the better to make*

make it ſerve my preſent purpoſe; I have been careful to ſet down all my Authorities in the Margin, and at the end of the Book have given an Account of all the Authors from whom I collected them.

And that I may the more remove all ſuſpicion of this matter, I think it requiſite to acquaint you, That altho at preſent I have adapted the Life of Mahomet *to this purpoſe, yet it was not originally deſigned for it, it being when I firſt wrote it, only the interſperſed Parts of one Chapter of a much larger Work, which I intended for the Publick, viz.* The Hiſtory of the Ruin of the *Eaſtern* Church; *which beginning from the Death of the Emperor* Mauricius, Anno Dom. 602. *was deſigned to have been brought down to the Fall of the* Saracen *Empire, which happen'd* Anno Dom. 936. *when the Governors of Provinces under*

the Caliph, *usurping the Sovereign Authority, each in their several Districts, did put an end to that large and formidable Empire, by dividing it among them.*

And such an History I promised my self might be of some use in our present Age: For notwithstanding those earnest Expectations and strong Hopes, which we entertained in the beginning of This Government, of having our Divisions healed, and all those Breaches which they have caused in the Church, again made up; finding those of the Separation still to retain the same Spirit on the one side, and some others to be so violently bent on the other, against every thing that might tend to mollify and allay it, as to frustrate all those excellent Designs which have been laid in order thereto; I thought I could not better let those Men see, what mischief they Both do hereby to the

the Common Intereſt of Chriſtianity, than by laying before them the grievous Ruin and Deſolation, which from the like Cauſe hapned to the Churches of the East, *once the moſt flouriſhing of the whole Earth. For they having drawn the abſtruſeſt niceties into Controverſy, which were of little or no moment to that which is the chief end of our Holy Chriſtian Religion, and divided and ſubdivided about them into endleſs Schiſms and Contentions, did thereby ſo deſtroy that Peace, Love, and Charity from among them, which the Goſpel was given to promote, and inſtead thereof continually provoked each other to that Malice, Rancour, and every evil Work, that they loſt the whole Subſtance of their Religion, while they thus eagerly contended for their own Imaginations concerning it, and in a manner drove Chriſtianity quite out of the World*

World by thoſe very Controverſies in which they diſputed with each other about it. So that at length having wearied the patience and long-ſuffering of God, in thus turning this Holy Religion into a Firebrand of Hell for Contention, Strife, and Violence among them, which was given them out of his infinite Mercy to the quite contrary end for the Salvation of their Souls, by living Holily, Righteouſly, and Juſtly in this preſent World, he raiſed up the Saracens *to be the Inſtruments of his Wrath to puniſh them for it; who taking advantage of the Weakneſs of Power, and the Diſtractions of Councils, which theſe Diviſions had cauſed among them, ſoon over-run with a terrible Devaſtation all the* Eaſtern *Provinces of the* Roman *Empire. And having fixed that Tyranny over them, which hath ever ſince afflicted thoſe Parts of the World,*

turned

turned every where their Churches into Moſques, and their Worſhip into an horrid Superſtition; and inſtead of that Holy Religion which they had thus abuſed, forced on them that abominable Impoſture of Mahometiſm, *which dictating War, Bloodſhed and Violence in matters of Religion, as one of its chiefeſt Virtues, was in truth the moſt proper for thoſe, who had afore by their Schiſms and Contentions reſolved all the Religion they had thereinto. And when the matter came to this trial, ſome of thoſe who were the hotteſt Contenders about Chriſtianity, became the firſt Apoſtates from it; and they, who would not afore part with a Nicety, an abſtruſe Notion, or an unreaſonable Scruple, for the Peace of the Church, were ſoon brought by the Sword at their Throats to give up the whole in compliance to the pleaſure of a Barbarous and Savage Conqueror. And*

no wonder that ſuch, who had afore wrangled away the ſubſtance of their Religion in contention and ſtrife againſt each other, and eat out the very heart of it by that malice and rancour which they ſhewed in their Controverſy about it, became eaſily content, when under this force, to part with the Name alſo. Thus thoſe once glorious and moſt flouriſhing Churches, for a puniſhment of their Wickedneſs being given up to the inſult, ravage and ſcorn of the worſt of Enemies, were on a ſudden overwhelmed by them with ſo terrible a deſtruction, as brought them to that low and miſerable ſtate, under the preſſures of which they have ever ſince groaned; wherein they, retaining no more than ſome few and lamentable ruins of what they once were, ſeem thus to be continued even unto this day by the Allwiſe Providence of God in the ſame miſerable Condition under the

Pride

Pride and Perſecution of Mahometan *Tyranny, for no other end, but to be an Example and Warning unto others againſt that wickedneſs of Separation and Diviſion, by which they were brought thereto. A ſad Memento to us; for of all Chriſtian Churches now remaining in the World, Which is there that hath more reaſon than we at this preſent, to learn inſtruction from this Example, and take warning therefrom? For are not our Diviſions now brought to much the ſame height with theirs, which drew down from the juſt hand of God this terrible deſtruction upon them; when men making no conſcience of breaking the publick peace of the Church, divide and ſubdivide from it into endleſs Factions, Schiſms, and Contentions, about their own Imaginations? When they durſt reject the Ancient and Primitive Government of the Church, which was by the*

the direction of God's Holy Spirit eſtabliſhed in it from the beginning, to make way for new Schemes of their own invention; and are content to ruin all, rather than not obtain their humour herein? When they will have the Decency and Order of our outward Worſhip condemned as Crimes; and for the privilege of praying in publick, according to their own unpremeditated Conceptions, without Method or Senſe, advance ſuch Arguments againſt our Liturgies and Forms of Prayer, as have in a manner totally deſtroyed the Devotion of the Nation? When they ſcruple more at the kneeling to God in the Holy Sacrament of the Euchariſt, while they are receiving from Him one of His greateſt Mercies, and ought to be rendring to him their higheſt Thanksgiving in return thereto, than in breaking the chiefeſt of his Commandments;

and

and thus in a manner reſolve all Religion into contending againſt our Juſt and Legal Eſtabliſhments about it? And when others, on the other hand, whoſe Duty it is to labour for our Peace, would rather have this devouring flame of Strife and Diviſion ſtill continued among us, than throw in one Bucket of Water to cool and allay it? I ſay, when Matters are brought to this paſs, Do we not equal, or rather excel that Wickedneſs of Contention, Strife and Diviſion, for which God poured out his fierce Wrath upon thoſe once moſt flouriſhing Churches of the East, *and in ſo fearful a manner brought them to deſtruction thereby? And have we not reaſon then to be warned by the Example? Have we not reaſon to fear, that God may in the ſame manner raiſe up ſome* Mahomet *againſt us for our utter confuſion; and when we cannot*

be

be contented with that bleſſed Eſtabliſhment of Divine Worſhip and Truth, which he hath in ſo great purity given unto us, permit the Wicked One by ſome other ſuch Inſtrument to overwhelm us inſtead thereof with his fouleſt Deluſions? And by what the Socinian, *the* Quaker, *and the* Deiſt *begin to advance in this Land, we may have reaſon to fear, that Wrath hath ſome time ſince gone forth from the Lord for the puniſhment of theſe our Iniquities and Gainſayings, and that the Plague is already begun among us.*

That therefore we may fully ſee to what theſe Miſchiefs among us lead, and be influenced thereby to ſuch an amendment, as might divert the Judgment from us, was the reaſon that made me deſign the publication of the Hiſtory I have mentioned; wherein my purpoſe was to give an account, firſt of the Controverſies which miſe-

rably

rably divided those Eastern Churches, and then of that grievous Calamity and Ruin which hapned to them thereupon through that deluge of Mahometan *Tyranny and Delusion which overwhelmed all those Provinces in which they were planted, and hath continued there to the afflicting of the poor remainders of them with misery and persecution ever since. For mens minds being usually more influenced by Example, than by Precept or Exhortation; and easier convinced of the mischief which any evil leads to, by seeing the Sufferings of others herein, than by the greatest strength of Reason and Argument that can be pressed upon them in order hereto; I hoped that perchance by laying open before the Contending Parties here among us what mischief those Eastern Churches suffered in the like case through that dismal*

Ruin which was by their Diviſions brought upon them, I might awaken them with this affrighting Example to think of thoſe things which might tend to their Peace, and hereby prevail with them to ſet ſome ſteps towards the happy re-eſtabliſhing of it among us, which as yet no Reaſon or Argument hath been able to induce them to.

But when I had made my Collections, and gone a great way in putting my laſt hand to the Compoſure, thoſe diſturbances that hapned about the Doctrine of the Holy Trinity among us, gave me a reflection which put a ſtop to my Pen, and made me reſolve to ſurceaſe the whole Work. For perceiving what advantage the unwary ſtirring of this Controverſy did give the Atheiſt, *the* Deiſt, *and the* Socinian, *for the advancing of their Impieties, by*

by confounding and distracting the minds of men with their Cavils and Objections against what we hold in this Mystery to be above our Understandings fully to comprehend, and how several of them did in a manner so licentious, as was scarce ever before allowed in a Christian State, exercise their Wits in this matter, I durst not, considering the Subject of this Book, venture it abroad in so wanton and lewd an Age. For the two great Mysteries of Christianity (and which will be always such unto us while in this state of Ignorance and Infirmity) being the Doctrine of the Trinity, and that of the Hypostatical Union; and this latter being the Subject about which all those Divisions were, which occasioned that ruin of those Churches, of which in this History an Account was

purpoſed to be given; and this neceſſarily leading me therein, not only to unravel all thoſe Controverſies which they made about it, but alſo to unfold all the Niceties and ſubtil Notions which each Sect did hold concerning it; I had reaſon to fear, that thoſe who made ſuch work with one of the Myſteries of our Holy Religion, would not be leſs bold with the other, which is altogether as great, were it in that manner laid open unto them, as it is in this Hiſtory contained; and therefore I rather choſe totally to ſuppreſs my Labours, than run the hazard in their publication of doing more hurt than good thereby. Only that part which relates to the Life of Mahomet, *after having gathered it together out of that Chapter of this Hiſtory, where it lay interſperſed with other matters, I have here publiſhed*

liſhed to anſwer that Deſign which I have already given an account of.

As to the Diſcourſe annexed, I have directed it only to thoſe Deiſts, who according to Mr. Blunt's *Deſcription of them, hold a Providence, and future Rewards and Puniſhments. For ſuch ſeeming to retain the Common Principles of Natural Religion and Reaſon, allow a ſufficient foundation whereon to be diſcourſed with. But as to the Atheiſt, who denies the Being of a God, which all things elſe prove; and the Epicurean Deiſt, who allowing his Being, denies his Providence, and his Government over us, which all the Occurrences of our Life become conſtant Arguments for, they being ſuch as muſt neceſſarily reject firſt Principles, and bid defiance to all manner of Reaſon, before they can ſo far*

blind themſelves as to arrive hereto, do leave no room for any Argument, but that of the Whip and Laſh to convince them of thoſe impious Abſurdities, and therefore deſerve not by any other method to be dealt with. Beſides, if you will know the true Reaſon which induceth the Atheiſt to deny the Being of God, and the Epicurean Deiſt his Government over us; it is that they may give themſelves up, without fear of future Judgment, to all thoſe Beſtial Enjoyments of Luſt and Senſuality which their corrupt Hearts carry them after; and therefore it not being the Reaſon of the Man, but the Brutal Appetite of the Beaſt that makes them ſuch, they deſerve no otherwiſe than as Beaſts to be treated by us; and for this Reaſon, as I write not to them, ſo I deſire to be underſtood to have nothing to do with them. For

For the clearer understanding of the History, I desire you to take notice, That in the proper Names, Al *is a Particle which signifieth in* Arabic *the same with the* English *The, or the* Greek ὁ, ἡ, τὸ, *as in* Al Abbas; Ebn, *or with the Particle* Al *after it* Ebno'l *is* the Son, *and* Abu, *or with the Particle* Al *after it* Abu'l *is* the Father, *and thus* Mahomet *is called* Ebn Abdollah Abu Casem, *that is, the* Son of Abdollah, the Father of Casem. *For it was usual with the* Arabs *to take their Names of distinction from their Sons as well as from their Fathers; and thus* Ebno'l Athir, *is* the Son of Al Athir, *and* Abu'l Abbas *is* the Father of Al Abbas; Abd, *or with the Particle* Al *after it,* Abdo 'l, *signifieth* Servant; *and thus* Abdo 'llah *signifieth* the Servant of God, *and* Abdo'l Shems, the Servant of the Sun.

In theſe and all other Arabic *Names I exactly follow the* Arabic *Pronunciation, without regarding how they have been written or ſpelt by any other Weſtern Author that hath treated of them; and that the rather, becauſe of the great agreement which the* Arabic *hath with the* Engliſh *both in the power of its Letters, and the pronunciation of its Words; there being no Language in the World more akin to ours, than the* Arabic *is in theſe particulars; Only as to the Name of the Impoſtor himſelf, I rather chuſe to make uſe of the vulgar manner of writing it, becauſe of the notoriety of it, than make any change, although to the truth, from that which hath been generally received, and therefore I call him every-where* Mahomet, *although* Mohammed *be the alone true and proper pronunciation of the Name.*

As to the Errata *which have escaped the Press at my great distance from it when these Papers were printed, I desire thou wouldst correct them from the Table, in which they are marked, before thou readest the Book; and then on thy perusal of it, as far as thou hast need of what is designed thereby, either for the restoration of thy Faith, or the confirmation of it; so far I pray God it may be useful to thee, and I am*

Norwich,
March 15.
$169\frac{6}{7}$.

The hearty wisher of thy Peace
and Everlasting Salvation,

Humphrey Prideaux.

The

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THE LIFE OF MAHOMET.

Mahomet (or according to the true Pronunciation of the word, *Mohammed*) was Born [a] at *Mecca*, a City of *Arabia*, of the Tribe of the *Koraſhites*, [b] which was reckoned the Nobleſt in all that Countrey, and was deſcended in a direct Line of Primogeniture from *Pher Koraiſh*, the firſt Founder of it, from whom they derive his Pedigree in this manner; [c] The Son of *Pher Koraiſh*, was *Galeb*; the Son of *Galeb*, *Lawa*; the Son of *Lawa*, *Caab*; the Son of *Caab*, *Morrah*, whoſe younger Brother was *Ada*; from whom was deſcended *Omar Ebno'l Chattab*, that was *Calif*. The Sons of *Morrah* were *Chelab*, *Tayem*, and *Tokdah*:

[a] Abul Faraghius. Abul Feda. Elmacin. Alkodai, *&c.*

[b] Hottingeri *Hiſt. Orient. lib.* 1. *c.* 4.

[c] Abul Feda. Pocockii *Spec. Hiſt. Arab. p.* 50, *&* 51. Ecchelenſis *Hiſt. Arab. Part* 1. *c.* 3. *Liber de Generatione & Nutritura* Mahometis.

Tokdah: From *Tayem*, *Abu-Beker* and *Telha*; and from *Tokdah*, *Chalid Ebn Walid*, had their Deſcent. *Chelab* was he who firſt gave the Months of the Year thoſe Names by which the *Arabs* ever ſince have called them, even to this day. They had formerly other Names, [d] but *Chelab* having given them theſe new ones, they firſt grew into uſe among the *Koraſhites*, and after, by the Authority of *Mahomet*, when he had brought all the reſt of the Tribes of the *Arabs* under his Power, obtained every where elſe, and the old ones became totally Aboliſh'd. The eldeſt Son of *Chelab*, was *Coſa*; and the younger, *Zahrah*, from whom was *Amena*, the Mother of *Mahomet*. [e] *Coſa* was very famous among the *Koraſhites*, for gaining to his Family the keeping of the Keys of the *Caaba*, and with them the Preſidency of that Temple, which is the ſame to which the *Mahometans* now make their Pilgrimage at *Mecca*, and was then as much celebrated for the *Heathen* Worſhip among the *Arabs*, as it hath ſince been for the *Mahometan*; and therefore the *Preſidency* of it was a matter of great moment, as being a Station, which render'd him that was in

[d] Golii notæ ad Alfraganum, p. 4.

[e] Abul Feda, Pocockii, *Spec. Hiſt. Arab.* p. 42, 50. & 342. Ecchelenſis *Hiſt. Arab.* p. 1. c. 3. Fortalitium Fidei, lib. 4. Conſid. 1.

in it Honourable through all *Arabia*. It was before in the Poſſeſſion of *Abu Gabſhan*, of the Tribe of the *Cozaites*, who were of the ancient Race of the *Arabs*, deſcended from *Joktan*, and formerly had their dwelling in *Yaman*, or *Arabia Felix*, till being driven thence by an Inundation from the breaking down of the Banks of the *Lake Aram*, which deſtroyed their Country, they came and ſettl'd in the Valley of *Marry*, not far fom *Mecca*, and from thence they were called *Cozaites*, which ſignifieth the *cutting off*, becauſe by this remove they were ſeparated, and as it were cut off from the reſt of their Kindred. They had not long lived at *Marry*, till they grew ſo Powerful, as to make themſelves Maſters of *Mecca*, and alſo of the *Caaba*, or *Temple* which ſtood there, and held both the *Government* of the one, and the *Preſidency* of the other, for many Ages after; till at length the latter falling into the Hands of *Abu Gabſhan*, a weak and ſilly Man, *Coſa* circumvented him while in a drunken humour, and bought of him the *Keys* of the *Temple*, and with them the *Preſidency* of it, for a Bottle of Wine. But *Abu Gabſhan* being gor-

ten out of his drunken Fit, ſufficiently repented of his fooliſh Bargain; from whence grew theſe Proverbs among the *Arabs*, *More vexed with late Repentance than* Abu Gabſhan; and, *More ſilly than* Abu Gabſhan; Which are uſually ſaid of thoſe who part with a thing of great Moment for a ſmall matter. However, he was not ſo ſilly, but when he came to himſelf, he underſtood the value of what he had parted with, and would fain have retrieved it again; to which purpoſe he gave *Coſa* ſome diſturbance in the poſſeſſion of his Purchaſe; and the reſt of the *Cozaites* joined with him herein, as not liking that he ſhould be thus deprived of his Right by a Trick, and thereby the *Preſidency* of the *Temple* go out of their Tribe into that of the *Koraſhites*. But *Coſa* being aware hereof, ſent privately to all the *Koraſhites*, who were diſperſed abroad among the Neighbouring *Tribes*, to meet him at *Mecca* on a day appointed; with whoſe help, falling on the *Cozaites*, he expelled them all out of the City, and from that time the whole poſſeſſion of *Mecca* remained to the *Koraſhites*; and *Coſa* and his Poſterity in a right Line down to *Mahomet*, had

had the *Preſidency* of the *Temple*, and the chief *Government* of the *City* ever after.

The eldeſt Son of *Coſa* was *Abd Menaph*, and the younger *Abdol Uzza*, Names taken from the *Idols* of the *Temple*, of which *Coſa* had now got the *Preſidency*. For *Abd Menaph* in the *Arab* Language ſignifieth the Servant or Worſhipper of *Menaph*; and *Abdol Uzza*, the Servant or Worſhipper of *Uzza*, which were *Heathen Deities* then worſhipped by the *Arabians*. Of the Poſterity of *Abdol Uzza*, were *Zobair*, and *Cadigha* the Wife of *Mahomet*.

The eldeſt Son of [f] *Abd Menaph* was *Haſhem*, and the younger *Abdſhems*, whoſe Son was *Ommia*, from whom the *Ommiadæ*, who for ſo many Deſcents governed the *Saracen Empire*. *Haſhem* as well as his Father and Grandfather, was *Prince* of his *Tribe*, and a Perſon of great Note in his time through all *Arabia*. From him the Kindred of *Mahomet* are called *Haſhemites*; and he who governs at *Mecca* and *Medina*, (who muſt always be of the Race of *Mahomet*) is called in their Language, [g] *Al Emamol Haſhem*, that is, the *Prince of the Haſhemites*, even unto this day.

[f] Abul Feda. Pocock. Spec. Hiſt. Arab. p. 51. Ecchelenſis Hiſt. Arab. Part. 1. c. 3. Liber de Generatione & Nutritura Mahometis.

[g] Sionita in Append. ad Geographiam Nubienſem, c. 7.

The Son of *Haſhem* was [h] *Abdol Motallab*, who ſucceeded his Father in the *Government* of his *Tribe* at *Mecca*, and had to do with two very formidable Enemies in his time [i]; *Choſroes*, the firſt of that Name, King of *Perſia*, and *Abraham* King of the *Ethiopians*. The firſt having extended his *Empire* a great way into *Arabia* on the North of *Mecca*; and the other poſſeſſed himſelf of the *Kingdom* of the *Homerites* on the South, became very dangerous Neighbours unto him; but he defended himſelf againſt both, and forced the latter to a very ſhameful Retreat, when he came with a numerous Army to Beſiege the *City*, as ſhall be hereafter more fully related. He lived to a very great Age, being [k] an hundred and ten years old at his Death. He had thirteen Sons, their Names were as followeth; *Abdollah*, *Hamzah*, *Al Abbas*, *Abu Taleb*, *Abu Laheb*, *Al-Gidak*, *Al-Hareth*, *Jahel*, *Al-Mokawam*, *Dorar*, *Al Zobair*, *Ketham*, and *Abdol Caaba*. The eldeſt of them, *Abdollah*, having married *Amena*, the Daughter of *Waheb*, was by her the Father of *Mahomet* [l], who was born at *Mecca*, in the Month of *May*, in the Year of our *Lord*, 571. *Juſtin* the Second

[h] Abul Feda. Pocock Fechelenſis, ib.

[i] Hottinger. Hiſt. Orient. lib. 1. c. 3.

[k] Elmacin. lib. 1. c. 1.

[l] Abul Feda. Aikodai Abul Faraghius, pag 101. Elmacin, lib. 1. c. 1. Pocock. Spec. Hiſt. Arab p 170. Hottinger, Hiſt. Orient. lib. 1, c. 6.

cond being then *Emperor* of *Conſtantinople*, and *Choſroes* the firſt *King* of *Perſia*.

By this it appears, *Mahomet* was not of ſuch mean and vile Parentage as ſome have aſſerted. For being a *Koraſhite*, he was of the nobleſt *Tribe* of all *Arabia*, and the Family he was born of was the moſt conſiderable of that *Tribe*, as being that which for ſeveral Deſcents together had born the chief Rule over it. However, in the beginning of his Life he was in [m] a very poor and deſpicable Condition. For his Father dying before he was two years old, and while his Grandfather, *Abdol Motallab*, was ſtill living, all the Power and Wealth of his Family became derived to his Uncles, eſpecially to *Abu Taleb*, who after the Death of *Abdol Motallab* his Father, bore the chief ſway in *Mecca* as long as he lived, which was to a very great Age; and under his Protection chiefly was it, that *Mahomet*, when he firſt broached his Impoſture, was ſupported againſt all his Oppoſers, and grew up to that height thereby, as to be able after his Death to carry it on, and alſo eſtabliſh it through all *Arabia* by his own Power.

[m] Abul Feda. Abunazar. Abul Faraghius, p. 101. Elmacin. l. 1. c. 1. Hottinger, Hiſt Orient. l. 2. c. 1. Gu dagnol. Tract. 2. c. 10.

After his Father's Death, he continued under the Tuition of his Mother till the eighth year of his Age; when [n] ſhe alſo dying, he was taken home to his Grandfather, *Abdol Motallab*, who at his Death, which hapned the next year after, committed him to the care of his Uncle, *Abu Taleb*, to be educated by him out of Charity, who carrying on a *Trade of Merchandiſe*, took him into this Employment, and bred him up in the buſineſs of it. For *Mecca* [o] being ſituated in a very barren Soil, could not of it ſelf ſubſiſt; and therefore the Inhabitants were forced to betake themſelves to *Merchandize* for their Support; and the beſt Men among them had ſcarce any other Eſtate but in their Stock wherewith they did Traffick; and therefore they all betook themſelves to this courſe of Life, which they ſeem to have received down from the *Iſmaelites*, from whom they were deſcended, and in the ſame manner as they carried on a *Trade* into *Syria*, *Perſia*, and *Egypt*, on Camels backs, furniſhing thoſe Countries with ſuch Commodities as came to them from *India*, *Ethiopia*, and other Southern parts, for which commerce they were very advantageouſly

[n] Abul Feda. Abul Faraghius, p. 101. Elmacin, lib. 1. c. 1.

[o] Geographia Nubienſis. Sionita in Append. ad eandem, c. 7. Pocockii Spec. Hiſt. Arab. p. 127. Golii notæ ad Alfraganum, p. 98.

ouſly ſituated, as lying near the *Red-Sea*, where they had the Port [p] *Jodda*, the moſt convenient for Shipping in all thoſe Streights.

[p] Geographia Nubienſis clim. 2. Part 5. Golimotæ ad Alfraganum, p. 100.

And in this Courſe of Life *Mahomet* was bred up under his Uncle; and as ſoon as he was of a fit Age, he was ſent with his Camels into *Syria*. On his coming to *Boſtra*, a City on the Confines of that Country, while he was attending his Uncle's Factors in the vending of his Wares in the Publick Market-place [q], he was there ſeen (ſay the *Mahometans*) by *Bahira*, a Learned *Monk* of that place, who immediately knowing him to be the great Prophet that was to come, preſſed with great earneſtneſs thorough the Crowd unto him, and taking him by the Hand, there foretold of him all thoſe great things which afterwards came to paſs. The *Mark* whereby he knew him (ſay they) was the *Prophetick Light* which ſhun on his Face. This *Prophetick* [r] *Light*, they tell us, God firſt placed on *Adam*, to be a ſign of the *Prophets* that were to be born of him; That this *Light* deſcendingdown to *Abraham*, was from him divided into two; one on the Face of *Iſaac*, and the other on the Face of *Iſmael*;

[q] Abul Feda. Alkodai. Al-Jannabi. Abul Faraghius, p. 101. Pocock. Spec. Hiſt. Arab. p. 170. Gentii notæ ad Muſladinum Sadum, p. 536.

[r] Shareſtani. Liber de Generatione Mahometis. Pocockii Spe. Hiſt. Arab. p. 53. & p. 168.

mael; that *Iſaac*'s *Light* was ſoon after manifeſted in the many *Prophets* which appeared of his Poſterity among the *Children of Iſrael*; but that which was placed on *Iſmael*, was ſuppreſſed, and lay hid till the coming of *Mahomet*, on whom it firſt appeared; and that *Bahira* ſeeing it on him, thereby knew him (ſay they) to be a great Prophet ſent of God, who was ere long to manifeſt himſelf. But others [f] ſay, the Mark by which he knew him, was the Seal of his *Prophetick Miſſion* ſtamped with a wonderful impreſs between his Shoulders. But the truth is, *Mahomet* did not become acquainted with this *Bahira*, till many Years after, when he traded for *Cadigha* into thoſe Parts, as ſhall in its proper place be hereafter related.

[f] Gentii notæ ad Muſladinum Sadum, p. 536. Vide etiam librum de Generatione & nutritura Mahometis.

Till the Twenty fifth year of his Age he continued in this Employment under his Uncle; but [t] then one of the Chief men of the City dying, and his Widow, whoſe name was *Cadigha* (to whom he left all his Stock, which was of conſiderable value) wanting a Factor to manage it for her, ſhe invited *Mahomet* into her Service; and having offered him ſuch advantageous Conditions as he thought

[t] Abul Feda, Abul Faraghius, p. 102. Rodericus Toletanus, c. 2. Johannes Andreas, c. 1. Pocock. Spec. Hiſt. Arab. p. 171.

thought fit to accept of, he undertook this Employment under her, and for three years traded for her at *Damaſcus*, and other places; and in the management of this Charge gave her that content, and ſo far inſinuated himſelf into her Favour and good Opinion thereby, that about the [u] 28th year of his Age ſhe gave her ſelf to him in marriage, being then forty years old; and from being her Servant, thus advanced him to be the Maſter both of her Perſon and Eſtate, which having rendred him equal in Wealth to the beſt men of the City, his ambitious Mind began to entertain thoughts of [vv] poſſeſſing himſelf of the Sovereignty over it. His Anceſtors had for ſeveral Deſcents been *Chiefs of the Tribe*; and his Great Grandfather *Haſhem* had made himſelf very conſiderable, not only at home, but alſo among his Neighbours abroad; and had his Father lived, the Power and Wealth of his Family, after the death of his Grandfather would have deſcended to him, as being the eldeſt Son; and after his deceaſe, to himſelf; and it was only his misfortune in being left an *Orphan* during the life of his Grandfather, that deprived him of all this.

[u] *For ſhe died in the* 50th *year of the Life of* Mahomet. Elmacen. lib. 1. c. 1. *when ſhe had lived with him* 22 *years.* Abul Faraghius, p. 102.

[vv] Diſputatio Chriſtiani contra Saracenum, c. 3. Cuſani Cribatio Alcorani, lib. 3. c. 8. Ricardi Confutatio Legis Saracenicæ, cap. 13.

this. These Considerations meeting with an Ambitious, Aspiring Mind, soon put him upon Designs of raising himself to the *Supreme Government* of his Country; and being a very Subtile, Crafty Man, after having maturely weighed all ways and means whereby to bring this to pass, concluded none so likely to effect it, as the framing of that *Imposture* which he afterwards vented with so much mischief to the World. For the course of Trade which he drove into *Egypt*, *Palestine*, and *Syria*, having made him well acquainted both * with *Christians* and *Jews*, and observing with what eagerness as well they, as the several Sects into which the *Christians* of the *East* were then miserably divided, did engage against each other; he from thence concluded, That nothing would be more likely to gain a Party firm to him for the compassing of his Ambitious Ends, than the making of a New *Religion*. And for such a Change he judged his *Citizens* might be well disposed, because their *Traffick* and frequent Converse with *Christians* having much taken off their affection and zeal for that gross *Idolatry* which they had hitherto been addicted to, they were at that time from

* Disputatio Christiani, c. 1. Fortalit. Fid. lib. 4. Consid. 1.

from *Heatheniſm* generally fallen [y] into *Zendiciſm*, an Error among the *Arabs* near of kin to the *Sadduciſm* of the *Jews*, as denying Providence, the Reſurrection, and a Future State; which being in reality to be without any *Religion* at all, they were the better fitted, while thus void of all other impreſſions of *God*, and his Worſhip, to receive any he ſhould impoſe upon them; and therefore betaking himſelf to frame ſuch a *Religion* as he thought might beſt go down with them, he drew up a *Scheme* of that *Impoſture* he afterwards deluded them with, which being a Medley made up of *Judaiſm*, the ſeveral *Hereſies* of the *Chriſtians* then in the *Eaſt*, and the old *Pagan* Rites of the *Arabs*, with an Indulgence to all Senſual Delights, it did too well anſwer his Deſign in drawing men of all ſorts to the embracing of it.

But that he might not immediately from that *Idolatry*, which he had hitherto practiſed with the reſt of his *Citizens*, commence a *Preacher* againſt it; and from his preſent courſe of life, which was very licentious and wicked, take upon him a Character ſo unſuitably to it, as that of a *Prophet*, without ſome previous

[y] Liber Almoſtatraf. Pocockii Spec. Hiſt. Arab. p. 136. *And* Mahomet *upbraids them of it in the 6th. Chapter of his* Alcoran, *and elſewhere in that Book.*

previous Change; in the 38th year of his Age [z] he withdrew himſelf from his former Converſation, and affecting an *Eremetical Life*, uſed every morning to withdraw himſelf into a Solitary *Cave* near *Mecca*, called *the Cave of Hira*, and there continue all day, exerciſing himſelf, as he pretended, in Prayers, Faſtings, and holy Meditations; and there it is ſuppos'd he firſt had his Conſults with thoſe Accomplices by whoſe help he made his *Alcoran*. On his return home at night, he uſed to tell his Wife *Cadigha* of Viſions which he had ſeen, and ſtrange Voices which he had heard in his retirement. For he aimed firſt of all to draw her into the *Impoſture*, knowing that thereby he ſhould ſecure his own Family to his Deſign (without which it would be dangerous for him to venture on it) and alſo gain in her an able Partiſan for him among the Women. But ſhe rejecting theſe Stories as vain Fancies of his own diſturbed Imagination, or elſe Deluſions of the *Devil*; at length he opened himſelf further unto her, and feigned a Converſe with the *Angel Gabriel*, which ſhe was alſo as backward to believe, till after ſeveral repeated Stories to her of his Revelations from the

[z] Liber Agar. Joannes Andreas de Confuſione ſectæ Mahometanæ, c. 1. Bartholomæus Edeſſenus. Bellonius, lib. 3. c. 1. Guadagnol. Tract. 2. c. 10. ſect. 1.

the ſaid *Angel*, ſhe [a] conſulted with a fugitive *Monk*, then in their Houſe, (of whom I ſhall hereafter ſpeak) who being in the Plot, helped to confirm her in the belief of what *Mahomet* had communicated unto her, whereby being totally perſuaded that *Mahomet* was really called to that *Prophetick Office* which he pretended to, from thenceforth gave up her Faith totally to him, and became his firſt *Proſelyte* in this *Impoſture*.

[a] Theophanes. Cedrenus. Miſcella Hiſtoria. Zonaras.

After he had carried this Point, having now by two years conſtantly practiſing a retired and auſtere Life, gained, as he thought, a ſufficient reputation of Sanctity for his Deſign; in the 40th year of his Age [b] he began to take upon him the Stile of the *Apoſtle of God*, and under that Character to propagate the *Impoſture* which he had been ſo long a projecting. But for four years he did it only in private among ſuch as he had moſt confidence in, clancularly inſinuating his Deluſions into them. His firſt *Proſelyte*, as has been ſaid, was *Cadigha* his Wife; his ſecond was *Zayd Ebn Hareth* his Servant; and the third his Couſin *Ali*, the Son of *Abu Taleb* his Uncle, who from hence was [c] uſed to ſtile himſelf the firſt of Believers, not making any

[b] Abul Feda. Abul Faraghius, p. 102. Elmacin, lib. 1. c. 1.

[c] Sionita in Append. ad Geographiam Nubienſem, c. 8.

any reckonings of the other two. [c] He tempted his Servant *Zayd* by promiſing him his Freedom; and accordingly, on his receiving his *Religion*, he manumiſed him. And from hence it hath become a *Law* among the *Mahometans* ever ſince, to make their Slaves free, whenever they turn to their *Religion*.

[c] Johannes Andreas, c. 1. Bellonius, lib. 3. c. 10. Guadagnol. Tract. 2. cap. 10. ſect. 1.

It is to be obſerved, that *Mahomet* began this Impoſture about the ſame time that [d] the *Biſhop of Rome*, by virtue of a Grant from the wicked Tyrant *Phocas*, firſt aſſumed the Title of *Univerſal Paſtor*, and thereon claimed to himſelf that *Supremacy* which he hath been ever ſince endeavouring to uſurp over the *Church of Chriſt*. And from this time Both having conſpired to found themſelves an *Empire* in *Impoſture*, their Followers have been ever ſince endeavouring by the ſame Methods, that is, thoſe of Fire and Sword, to propagate it among Mankind; ſo that *Antichriſt* ſeems at this time to have ſet both his Feet upon *Chriſtendom* together, the one in the *Eaſt*, and the other in the *Weſt*; and how much each hath trampled upon the *Church of Chriſt*, the Ages ever ſince ſucceeding have abundantly experienced.

[d] Phocas *made this Grant* A. D. 606. *which was the very year that* Mahomet *retired to his Cave to forge that Impoſture there, which two years after,* A. D. 608. *he began to propagate at* Mecca.

Maho-

Mahomet's fourth *Diſciple* was [e] *Abu Beker*, who being one of the [f] Richeſt Men of *Mecca*, and a Perſon of great Wiſdom and Experience, brought with him no ſmall help and reputation to his Cauſe; and his Example was ſoon followed by five others, [g] *Othman Ebn Affan*, *Zobair Ebno'l Awam*, *Saad Ebn Abu Waccas*, *Abdorrahman Ebn Auf*, and *Abu Obeida Ebno'l Jerah*, who were afterwards the principal *Generals* of his *Armies*, and the chief *Inſtruments* under him, by whoſe help he eſtabliſhed both his *Empire*, and his *Impoſture* together in thoſe parts of the World.

[e] Elmacin, lib. 1. c. 1. Abul Feda.
[f] Sionita in Append. ad Geographiam Nubienſem, c. 8.
[g] Elmacin, lib. 1. c. 1.

After he had gotten theſe nine *Diſciples*, ſome of which were the principal Men of the *City*, he began [h] openly to publiſh his *Impoſture* to the People of *Mecca* in the 44th year of his Age, and publickly to declare himſelf a *Prophet* ſent by *God* to reduce them from the Error of *Paganiſm*, and to teach them the true *Religion*. The firſt *Doctrine* that he propagated among them was, [i] That there was but *One God*, and that he only is to be worſhipped, and that [k] *all Idols* were to be taken away, and their Worſhip utterly aboliſhed; and that thoſe who ſay *God* hath [l] Sons or Daughters, or

[h] Abul Feda. Abul Faraghius, p. 102. Elmacin, lib. 1. c. 1.
[i] Elmacin, lib. 1. c. 1. Alcoran, c. 2, 3, 4, 5, &c.
[k] Elmacin, ib. & Alc. paſſim.
[l] Alc. c. 4, &c.

or that there are any other *Gods* [m] associated with him, are impious, and ought to be abhorred. By denying him Sons and Associates, he reflected on the *Christians* for holding the Doctrine of the *Trinity*, and that *Jesus Christ* is the Son of *God*; the belief of both which he doth in many places in his *Alcoran* vehemently forbid. By denying him Daughters, he condemned the *Idolatrous* Practice of the *Arabians*, [n] who worshipped *Allat*, *Menah*, and *Al Uzza*, Female Deities, which they held to be the Daughters of *God*, whose *Idols* and *Temples* he afterwards every-where destroyed.

[m] Alc. c. 4, 5, &c.

[n] Pocockii Spec. Hist. Arab. p. 89, 90. Hottingeri Hist. Orient. lib. 1. c. 7.

He did not pretend to deliver to them any new *Religion*, but to revive the old one, which *God* first gave unto *Adam*; and when lost in the corruption of the Old World, restored it again by Revelation [o] to *Abraham*, who taught it his Son *Ismael* their Forefather; and that he, when he first planted himself in *Arabia*, instructed men in the same *Religion* which he had received from *Abraham*, but their Posterity afterwards corrupted it into *Idolatry*, and that *God* had now sent him to destroy this *Idolatry*, and again restore the *Religion* of *Ismael*

[o] Pocockii Spec. Arab. p. 53. Alc. c. 3, &c.

Iſmael their Forefather. And therefore, according to his own Doctrine, it is not unfitly called *Iſmaeliſme* by the *Jews*, although they call it ſo only out of contempt, by tranſpoſition of the Letters from *Iſlamiſme*, the Name whereby the *Mahometans* themſelves moſt love to call it, from the *Arabic* [p] word *Salama*, which in the Fourth *Conjugation* is *Aſlama, to enter into the ſtate of Salvation*; hence *Eſlam, the Saving Religion*, and *Muſlimon*, or as we call it, *Muſleman, he that believeth therein.*

[p] Golii Lex. in voce *Salama*, & Pocockius ubi ſupra.

He [q] allowed both the *Old and the New Teſtament*, and that *Moſes* and *Jeſus Chriſt* were *Prophets* ſent from God; but that the *Jews* and *Chriſtians* had corrupted theſe holy Writings, and that he was ſent to purge them from thoſe Corruptions, and reſtore the *Law of God* to that purity in which it was firſt delivered; and therefore moſt of thoſe Paſſages which he takes out of the *Old and New Teſtament* are related otherwiſe by him in his *Alcoran*, than we have them in thoſe *Sacred Books*. And in this certainly he acted much wiſer than our *Socinians*, who with him denying the *Holy Trinity* and the *Divinity* of *our Saviour*, yet ſtill allow the *holy Scriptures*, as now in our

[q] Alc. c. 3, 4, 5, &c.

hands, to be genuine and uncorrupted, with which their Doctrine is in the moſt manifeſt manner totally inconſiſtent. If they had with this their † *Maſter* denied the *Scriptures* which we now have, as well as the *Trinity* and the *Divinity* of *our Saviour*, which are ſo evidently proved by them, and forged others in their ſtead, they might have made their impious *Hypotheſis* look much more plauſible, than now it can poſſibly appear to be.

† *The* Socinians *ſay juſt the ſame, and no more of Jeſus Chriſt than* Mahomet *did before them, excepting only that he makes himſelf the greater of the two; and how many other things they agree in with him, and ſeem to have taken from him, may be ſeen in* Hottinger's Hiſtoria Orientalis, lib. 2. c. 3. *where he fully compares the Doctrines of both together.*

He pretended to receive all his *Revelations* [r] from the *Angel Gabriel*, and that he was ſent from *God* of purpoſe to deliver them unto him. And whereas he was ſubject to the *Falling-Sickneſs*, [s] whenever the Fit was upon him, he pretended it to be a *Trance*, and that then the *Angel Gabriel* was come from *God* with ſome new *Revelations* unto him, the Splendor of whoſe appearance not being able to bear, this cauſed him to fall into thoſe *Trances*, in which the *Angel* converſed with him, and delivered to him thoſe Meſſages from *God*, which he was ſent to reveal unto him.

[r] Alc c. 2. Johannes Andreas, c. 2. Guadagnol Tract. 2. c. 10. ſect. 1. Liber Agar.

[s] Rodericus Toletanus, c. 6 Richardi confutatio, c. 13. Theophanes. Zonoras. Miſcella Hiſtoria. Hottingeri Hiſt. Orient. lib. 1. c. 2. Fortalitium Fidei, lib. 4. Conſid. 2.

His

His pretended *Revelations* he put into ſeveral *Chapters*, the collection of which make up his *Alcoran*, which is the *Bible* of the *Mahometans*. The Original of this Book he taught them [t] was laid up in the *Archives of Heaven*, and that the Angel *Gabriel* brought him [u] the Copy of it Chapter by Chapter, according as occaſion required they ſhould be publiſhed to the People. Part of theſe he publiſhed at *Mecca*, before his flight from thence; and the other part at *Medina*, which he did after this manner. * When he had forged a new *Chapter*, which he intended to publiſh, he firſt dictated it to his *Secretary*, and then delivered the written Paper to be read to his *Followers* till they had learnt it by heart; which being done, he had the Paper brought to him again, which he laid up in a *Cheſt*, which he called the *Cheſt of his Apoſtleſhip*. This he did, I ſuppoſe, in imitation of the *Ark* or holy *Cheſt* among the *Jews*, in which the Authentick Copy of their *Law* was repoſited. This *Cheſt* he left in the keeping of one of his Wives, and out of it, after his death, was the *Alcoran* compiled, in the ſame manner as *Homer*'s *Rhapſodies* were out of the looſe *Poems*

[t] Alc. c. 6. & c. 80.

[u] Alc. c. 25.

* Johannes Andreas, c. 2.

of that *Poet*. [x] *Abu Beker* firſt made the *Collection*, but *Othman* afterwards reviſing and new modelling it, licked it into that ſhape in which we now have it.

[x] Elmacin, lib. 1. c. 2. & c. 4.

On his firſt appearing publickly as a *Prophet* [y] the People laughed at him for the ridiculouſneſs of his Pretence; ſome called him a [z] *Sorcerer*, and a *Magician*, others a *Lyar*, *an Impoſtor*, and *a teller of old Fables*; of which he often complains in his *Alcoran*; ſo that for the firſt year he prevailed nothing among them, or got any thing elſe by his publiſhing thoſe *Chapters* of his *Alcoran* which he had then compoſed, or his preaching to them the Doctrine of them, but Scorn and Contempt. But this did not diſcourage him from ſtill proceeding in his Deſign, which he managed with great Art. For he was a Man of a [a] ready Wit, and a very acceptable Addreſs; he bore all Affronts, without ſeeming to reſent any; and applied himſelf to all ſorts of people, without contemning the meaneſt; was very courteous both in giving and receiving Viſits; the Great Men he ſoothed with flattering Praiſes, and the Poor he relieved with Gifts and Alms; and towards

[y] Johannes Andreas, c. 1.

[z] Alc c. 15, 25, 37, 81, &c.

[a] Elmacin, lib. 1. c. 1. Abunazar. Hottinger. Hiſt. Orient. lib. 2. c. 4.

wards all men managed himſelf with that Art of Inſinuation (in which he exceeded all men living) that at length he ſurmounted all the Difficulties which ſo bold an *Impoſture* in the firſt venting of it muſt neceſſarily be liable unto, and ſeveral other new *Proſelytes* joined themſelves unto him, among whom was [b] *Omar Ebno'l Chattab*, who was one of his *Succeſſors*, and then a conſiderable Man in the *City*. His Example was ſoon followed by ſeveral others, ſo that in the fifth year of his pretended *Miſſion* he had increaſed his Party to the number of Nine and thirty, and himſelf made the Fortieth.

[b] Elmacin, lib. 1. c. 1. Johannes Andreas, c. 1.

On his having made this progreſs, [c] ſeveral began to be allarm'd at it. Thoſe that were addicted to the *Idolatry* of their Forefathers, ſtood up to oppoſe him as an Enemy of their *Gods*, and a dangerous Innovator in their *Religion*. But others, who ſaw further into his Deſigns, thought it time to put a ſtop thereto for the ſake of the publick ſafety of the *Government*, which it manifeſtly tended to undermine for the eſtabliſhing of *Tyranny* over them, and therefore they combining together againſt him, intended to have cut him off with

[c] Elmacin, lib. 1. c. 1. Johannes Andreas, c. 1.

[d] Elmacin, lib. the Sword. But [d] *Abu Taleb* his Uncle getting notice hereof, defeated the Deſign, and by his Power, as being Chief of the *Tribe*, preſerved him from all other like Attempts as were afterwards framed againſt him. For although he himſelf perſiſted in the *Paganiſm* of his *Anceſtors*, yet he had that affection for the *Impoſtor*, as being his *Kinſman*, and one that was bred up in his Houſe, that he firmly ſtood by him againſt all his Enemies, and would ſuffer no one to do him any hurt as long as he lived. And therefore being ſafe under ſo powerful a Protection, he boldly went on to preach to the People in all publick places of the *City* where they uſed to aſſemble, and publiſhed unto them more Chapters of his *Alcoran* in the order, as he pretended, they were brought him by the *Angel Gabriel*. The chief Subject of which was to preſs upon them the obſervance of ſome moral Duties, the Belief of the Unity of *God*, and the Dignity of his own pretended *Apoſtleſhip*, in which indeed, beſides ſome *Heathen* and *Jewiſh* Rites which he retained, conſiſted the whole of his new forged *Religion*.

The

The main Arguments he made uſe of to delude men into this Impoſture, were his Promiſes and his Threats, as being thoſe which eaſieſt work on the Affections of the Vulgar. His *Promiſes* were chiefly of *Paradiſe*, which he ſo cunningly framed to the guſt of the *Arabians*, as to make it totally conſiſt in thoſe Pleaſures which they were moſt delighted with. For they being within the *Torrid Zone*, were, through the nature of the *Clime*, as well as the exceſſive corruption of their Manners, [e] exceedingly given to the love of Women; and the ſcorching Heat and Drineſs of the Countrey making Rivers of Water, cooling Drinks, ſhaded Gardens, and pleaſant Fruits, moſt refreſhing and delightful unto them, they were from hence apt to place their higheſt Enjoyment in things of this nature. And therefore to anſwer the heighth of their Carnal Deſires, he made the *Joys of Heaven*, which he propoſed for a Reward to all thoſe that ſhould believe in him, to conſiſt totally in theſe particulars. For he tells them in many places in his *Alcoran*, *That they ſhall enter into pleaſant Gardens*, [f] *where many Rivers flow, and many curious Fountains continually ſend forth*

[e] Ammianus Marcellinus de Saracenis, lib. 14 c. 4. Incredibile eſt quo ardore apud eos in venerem uterque diſſolvitur ſexus.

[f] Alcoran, c. 3. c. 4. c. 36. c. 37. c. 43. c. 47.

c. 78. c. 90. &c. Johannes Andreas, c. 9. Richardi Confutatio, c. 8. Cantacuzenus Orat. 2. ſect. 11. Hottingeri Hiſt. Orient. lib. 2. c. 4. Pocockii Miſcellanea, c. 7. Diſputatio Chriſtiani, c. 26. & 28. Bellonius, lib. 3. c. 9.

forth moſt pleaſing Streams, nigh which they ſhall repoſe themſelves on moſt delicate Beds adorned with Gold and Precious Stones, under the ſhadow of the Trees of Paradiſe, which ſhall continually yield them all manner of delicious Fruits; and that there they ſhall enjoy moſt beautiful Women, pure and clean, having Black Eyes, and Countenances always freſh and white as poliſhed Pearls, who ſhall not caſt an Eye on any other but themſelves, with whom they ſhall enjoy the continual Pleaſures of Love, and ſolace themſelves in their company with amorous Delights to all Eternity, drinking with them moſt delicious Liquors, and moſt ſavoury and pleaſant Wines, without being ever intoxicated or overcharged by them, which ſhall be adminiſtred to them by beautiful Boys, who ſhall be continually running round their Beds to ſerve them up unto them in Cups of Gold, and Glaſſes fixed on Diamonds. And as thus he framed his Promiſes of Reward in the Life hereafter as might beſt ſuit with the ſenſual Appetites and Deſires of thoſe to whom he propoſed them; ſo on the contrary, he deſcribed the Puniſhment of *Hell*, which he threatned to all that would not believe in him, to conſiſt of ſuch

Torments

Torments as would appear to them the moſt afflicting and grievous to be born. *As* [g] *that they ſhould drink nothing but boiling and ſtinking Water, or breathe any thing elſe but exceeding hot Winds, (things moſt terrible in* Arabia; *) that they ſhould dwell for ever in continual Fire exceſſively burning, and be ſurrounded with a black hot and ſalt Smoak as with a Coverlid; that they ſhould eat nothing but Briers, and thorns, and the Fruit of the Tree* Zacon, *which ſhould be in their Bellies like burning Pitch.* In the propoſing of theſe *Promiſes* and *Threats* to the People he was very frequent and ſedulous, making them to ring in their Ears on all occaſions, whereby he failed not of his end in alluring ſome, and affrighting others into the Snare he laid for them.

[g] Alcoran, c. 7. c. 37. c. 43. c. 44. c. 47. c. 50. c. 74. c. 77. c. 78. c. 90, *&c.*

And that he might omit nothing whereby to work on their Fear, which is uſually the moſt prevalent paſſion of the Ignorant, he terrified them with the Threats of grievous Puniſhments in this Life, as well as in that which is to come, if they would not hearken unto him. And to this end [h] he did ſet forth unto them on all occaſions, what terrible Deſtructions had faln upon the Heads

[h] Alcoran. c. 6. c. 7. c. 11. &c. Johannes Andreas, c. 12.

Heads of ſuch as would not be inſtructed by the *Prophets*, that were ſent before him. How the *Old World* was deſtroyed by Water, for not being reformed at the preaching of *Noah*; and *Sodom* by Fire from Heaven, for not hearkning to *Lot* when ſent unto them. How the *Egyptians* were plagued for deſpiſing *Moſes*; and how *Ad* and *Thamod* two Ancient *Tribes* of the *Arabs*, were totally extirpated for the ſame reaſon. His Stories of the two laſt were *Fables* of his own Invention, which he related unto them after this manner. That [i] *Ad* the Grandſon of *Aram*, the Son of *Sem*, planted himſelf after the Confuſion of Languages in the *Southern* Parts of *Arabia*, where his Poſterity falling into *Idolatry*, the *Prophet Hud* (whom the Commentators on the *Alcoran* will have to be *Heber*) was ſent unto them to reclaim them unto the true Worſhip, but they not hearkning unto him, *God* ſent a violent *hot Wind*, which in ſeven days time deſtroyed them all, excepting only the *Prophet*, and ſome few who were reformed by him. As to *Thamod*, his [k] Story was, that they were an Ancient *Tribe* of the *Arabs* dwelling on the Confines of *Syria*, and that on their Revolt

[i] Alcoran, c. 7. c. 11, *&c.* Pocockii Spec. Hiſt. Arab. p. 37.

[k] Alcoran, c. 7. c. 11. c 26, *&c.* Pocockii Spec. Hiſt. Arab. p. 37. Hort. Hiſt. Orient. lib. 1. c. 3.

Revolt to *Idolatry*, *God* ſent to them the *Prophet Saleh*; that on their demand of a *Miracle* to teſtify his *Miſſion*, he cauſed a *Rock* to bring forth a *Camel* in the ſight of them all; that they notwithſtanding in contempt wounded the *Camel*, and that thereupon *God* ſent terrible *Thunders*, which in three days time deſtroyed them all, excepting *Saleh*, and ſome few who believed on him. And the like *Fable* he alſo told them of [l] *Chaib*, another Prophet of the ancient *Arabs*, ſent to the Tribe of *Madian*, and how that Tribe was in like manner deſtroyed by Thunder for not hearkning unto him. For the ſake of theſe Stories, (which he was very frequent in inculcating into the People, and very often repeats in his *Alcoran*) thoſe who believed not on him, called him [m] a *Teller of old Fables*; but notwithſtanding, they wrought upon the Fears of others, and by this and other ſuch Artifices, he ſtill went on to encreaſe his Party, to which two of his Uncles, [n] *Hamza* and *Al Abbas*, at length joined themſelves. But the reſt of his Uncles approved not of his deſigns, and although *Abu Taleb* ſtill continued to befriend him, becauſe of the affection which

[l] Alcoran, c. 7. c. 11. c. 26, *&c.*

[m] Alcoran, c. 25, *&c.*

[n] Johannes Andreas, c. 1.

which he bore him, the other nine had not this regard to him, but joined with his Enemies, and oppoſed him all they could, as a Man that under the falſe Mask which he had put on, carried on dangerous Deſigns to the prejudice of his Country.

But that which gravelled him moſt, was that his Oppoſers demanded to ſee a *Miracle* from him. For ſaid they, [o] *Moſes and Jeſus, and the reſt of the Prophets, according to thy own Doctrine, worked Miracles to prove their Miſſion from God; and therefore if thou be a Prophet, and greater than any that were ſent before thee, as thou boaſteſt thy ſelf to be* [p], *do thou work the like Miracles to manifeſt it unto us. Do thou make the Dead to riſe, the Dumb to ſpeak, and the Deaf to hear; or elſe do thou cauſe Fountains to ſpring out of the Earth, and make this place a Garden adorned with Vines and Palm-Trees, and watered with Rivers running through it in divers Channels; or elſe let us ſee come down from Heaven ſome of thoſe Puniſhments which thou threatneſt us with. Or do thou make thee an Houſe of Gold, adorned with Jewels and coſtly Furniture; or let us ſee the Book thou wouldſt have us believe to come*

[o] Alcoran, c. 2. c. 6, *&c.* Bidawi ad Alcorani, cap. 12.

[p] Alcoran, c. 17, *&c.*

come from Heaven, deſcend down to us from thence legible in our Eyes, or the Angel which thou telleſt us doth bring it unto thee, and then we will believe in thy Word. This Objection he endeavoured to evade by ſeveral anſwers. One [q] while he tells them, he is only a Man ſent to Preach to them the rewards of *Paradiſe*, and the Puniſhments of *Hell*. At another time, [r] That their Predeceſſors contemned the Miracles of *Saleh*, and the other *Prophets*, and that for this reaſon *God* would work no more among them. And a while after, That thoſe [s] whom *God* had ordained to believe, ſhould believe without *Miracles*, and thoſe whom he had not ordained to believe ſhould not be convinced, though all thoſe *Miracles* ſhould be wrought in their ſight, which they required; and that therefore they were totally needleſs. But this not ſatisfying, as being a plain Confeſſion that he wanted that Power of *Miracles*, which all other *Prophets* had to prove their *Miſſion*, ſeveral of thoſe that were his Followers departed from him, of which he much complains in his *Alcoran*. And therefore finding that this would not do on his coming to *Medina*, and having there taken

[q] Alcoran, c. 17.

[r] Alcoran, c. 17.

[s] Alcoran, c. 6.

taken the *Sword* in hand, and gotten an *Army* to back his Cauſe, he began to ſing another Note. For his Doctrine then was [t] that *God* had ſent *Moſes* and *Jeſus* with *Miracles*, and yet Men would not be obedient to their Word, and therefore he had now ſent him in the laſt place without *Miracles* to force them by the *Power of the Sword* to do his Will. And purſuant hereto [u] he forbad his *Diſciples* to enter into any further Diſputes about his Religion, but inſtead thereof he commanded them to fight for it, and deſtroy all thoſe who ſhould contradict his Law, promiſing great Rewards in the Life to come, to ſuch as ſhould take up the Sword in this Cauſe, and *the Crown of Martyrdom* to all thoſe who ſhould die fighting for it. And upon this Head, ſome of the *Mahometan Doctors* argue very ſubtilly. For * ſay they, The *Prophets of God* are of divers ſorts according to the divers Attributes of his Divine Nature, which they are ſent to ſhew forth. That *Jeſus Chriſt* was ſent to manifeſt the *Righteouſneſs*, *the Power*, *and Knowledge of God*; That he ſhewed forth the *Righteouſneſs of God* in being impeccable, his *Knowledge* in that he knew the Secrets

[t] Richardi Confutatio, c. 7. Cantacuzeni Apologia 4. & Orat. 1. Sect. 11. Alcoran c. 2. c. 3. c. 4, *&c.*

[u] Alcoran c. 4. Cantacuzeni Orat. 1[a]. Sect. 12.

* Ahmed Ebn Zin. Guadagnol, Tract. 2. c. 10. Sect. 11.

crets of Mens hearts, and foretold things to come; and his *Power* in doing thoſe *miraculous Works* which none elſe but *God* could. That *Solomon* was ſent to manifeſt *the Wiſdom, the Glory, and the Majeſty of God*; and *Moſes* his *Providence*, and his *Clemency*; none of which carrying with them a Power to force Men to believe, *Miracles* were neceſſary in their *Miſſions* to induce them thereunto. But *Mahomet* was a *Prophet*, ſent principally to ſhew forth the *Fortitude of God* by the *Power of the Sword*, which being of it ſelf alone ſufficient to compel all Men into the *Faith*, without any other Power accompanying it, for this reaſon (ſay they) *Mahomet* wrought no *Miracles*, becauſe he had no need of them, *the Power of the Sword*, with which he was ſent, of it ſelf alone ſufficiently enabling him to accompliſh his *Miſſion*, by forcing Men to believe therein. And from hence it hath become the Univerſal Doctrine of the *Mahometans*, That their *Religion* is to be propagated by the *Sword*, and that all of them are bound to fight for it. And for this reaſon [x] it hath been a *Cuſtom* among them for their *Preachers*, while

[x] Cantacuzen. Orat. Sect. 11. Guadagnol, Tract. 2. c. 5. Sect. 3.

while they deliver their *Sermons*, to have a *Drawn Sword* placed by them, to denote thereby, that the Doctrine which they teach them, was with the *Sword* to be defended and propagated by them.

However it is not to be denied, but that there are ſeveral *Miracles* reckoned up, which *Mahomet* [y] is ſaid to have wrought; as that he did cleave the Moon in two; that Trees went forth to meet him; that Water flowed from between his Fingers; that the Stones ſaluted him; that he fed a great Company with a little Food; that a Beam groaned at him; that a Camel complained to him; that a Shoulder of Mutton told him of its being poyſoned; and ſeveral others. But thoſe who relate them, are only ſuch who are reckoned among their *Fabulous and Legendary Writers*. Their *Learned* [z] *Doctors* renounce them all, as doth *Mahomet* himſelf, who in ſeveral places in his [a] *Alcoran* owns that he wrought no *Miracles*. But when they are preſſed how without *Miracles* they can prove his *Miſſion*, their common anſwer is, That inſtead of all *Miracles* is the *Alcoran*.

[y] Abul Faraghius, p. 104. Pocockii Spec. Hiſt. Arab. p. 187, & 188. Hottinger. Hiſt. Orient. lib. 2. c. 6. Guadagnol Tract. 2. c. 2. Sect. 2.

[z] Abul Faraghius, p. 104. Pocockii Spec. Hiſt. Arab. p. 191, 192, &c. Hottinger. Hiſt. Orient lib. 2. c. 6.

[a] Alcoran, c. 6, &c.

For

For [b] that *Mahomet*, who was an *Illiterate Perſon*, that could neither write nor read, or that any Man elſe by human Wiſdom alone ſhould be able to compoſe a Book ſo excellent in Eloquence, and ſo excellent in Doctrine, as they will have that to be, is what they will not admit to be poſſible, and therefore they alledge the excellency of the Book for the truth of all contained therein, and will have that to be a proof equivalent to the *Miracles* of all the *Prophets* that went before him, to manifeſt that it came from *God*. And on this [c] the *Impoſtor* himſelf often inſiſts in his *Alcoran*, challenging in ſeveral places of it all *Men* and *Devils* by their united Skill to compoſe another *Book* like that in Eloquence and Inſtruction, or elſe any one *Chapter* that can be compared in Excellency with the meaneſt *Chapter* therein: Which they taking for granted, that both together cannot do, will have this to be a moſt clear manifeſtation beyond all contradiction, that *this Book* could come from none other but *God* himſelf, and that *Mahomet* from whom they received it, was his *Meſſenger* to bring it unto them.

[b] Al Gezili. Sepher Cozri. Bidawi. Ahmed Ebn Edris. Hottinger. Hiſt. Orient. lib. 2 c. 6. Pocock. Spec. Hiſt. Arab. p. 191, 192, &c.

[c] Alcoran, c. 2. c. 10. c. 17. &c.

As to the particulars in this *Argument* alledged, it muſt be allowed, that the *Alcoran*, bating the Folly, the Confuſedneſs and Incoherency of the Matter contained therein, is as to the Stile and Language the Standard of Elegancy in the *Arab Tongue*; and as to *Mahomet*, that he was in truth, what they ſay, an *Illiterate Barbarian* [d] that could neither write nor read. But this was not ſo much a defect in him, as in the *Tribe* of which he was, with whom it was the Cuſtom as to all manner of literature to continue in the ſame Ignorance with which they came out of their Mothers Bellies unto their Lives end. And therefore at the time when *Mahomet* firſt ſet up for a *Prophet*, there was not any one Man of *Mecca* that could either write or read, excepting only [f] *Warakah*, a Kinſman of *Cadigha's*, who having firſt turned *Jew*, and afterwards *Chriſtian*, had learned to write *Arabick* in *Hebrew* Letters. And for this reaſon, The Men of *Mecca* were called [g] the *Illiterate*, in oppoſition to the People of *Medina*, who being the one half *Chriſtians*, and the other half *Jews*, were able both to write and read; and therefore were called

[d] Alcoran, c. 7. Johannes Andreas, c. 2. Pocockii Spec. Hiſt. Arab. 156. Diſputatio Chriſtiani, c. 12. Richardi Confutatio, c. 3.

[f] Ebnol Athir. Shareſtani. Al Motarrezi in libro Mogreb. Pocock. Spec Hiſt. Arab p. 157.

[f] Al Bochari. Pocock. ib.

[g] Shareſtani. Pocock. Spec. Arab. Hiſt. p. 156.

called [h] the *People of the Book*. And from them ſeveral of *Mahomet*'s Followers, after he came to *Medina*, learnt to read and write alſo, which ſome of them had begun to learn before of *Baſhar* the *Cendian* [i], who having ſojourned at *Anbar*, a City of *Erac*, near *Euphrates*, there learnt the Art, from whence coming to *Mecca*, and marrying the Siſter of *Abuſophian*, he ſetled there, and from him the Men of *Mecca* are firſt ſaid to have received the Art of Letters. Among the Followers of *Mahomet*, *Othman* was the greateſt Proficient herein, which advanced him afterwards to [k] be *Secretary* to the *Impoſtor*. But for want of Paper at firſt, as in a place where there was never before any occaſion for it, they were forced to make uſe [l] of the *Spade bones* of Shoulders of Mutton to write on, which was a device anciently made uſe of by other *Tribes* of the *Arabs*, who had Letters, but wanted *Traffick* to accommodate them with more convenient Materials for this purpoſe, and therefore their Books, in which their *Poems*, and other Matters they delighted in were written, [m] were only ſo many of thoſe *Spade-bones* tied together upon a String. This

[h] Shareſtani, & Pocock. ib. Hotting Hiſt. Orient. lib. 1. c. 1.

[i] Pocockii Spec. Hiſt. Arab. p. 157.

[k] Elmacin. lib. 1. c. 1. Bartholomæus Ediſſenus.

[l] Pocockii Spec. Hiſt. Arab p. 157.

[m] Ebnol Ath'r. Pocock. ib.

Baſhar afterwards became one of *Mahomet*'s Diſciples, and followed him in his Wars, till poyſoned at *Chaibar*, as ſhall be hereafter related.

But theſe Particulars being thus allowed, That the *Alcoran* of the *Mahometans* is of ſo elegant a Stile, and the ſuppoſed Author thereof ſuch a *Rude and Illiterate Barbarian*; it will be here asked, Who were the Aſſiſtants by whoſe help this Book was compiled, and the *Impoſture* framed? And there will be the more reaſon to ask this, becauſe the Book it ſelf contains ſo many particulars of the *Jewiſh* and *Chriſtian Religion*, as neceſſarily imply the *Authors* of it to be well-skill'd in both, which *Mahomet*, who was bred an *Idolater*, and lived ſo for the firſt Forty Years of his Life among a People totally Illiterate, cannot be ſuppoſed to be. But this is a *Queſtion* not ſo eaſily to be anſwered, becauſe the nature of the thing required it ſhould be concealed. The *Mahometan Writers*, who believe in the *Impoſture*, as they will allow nothing of this, ſo to be ſure will ſay little of it; and the *Chriſtians*, who abhorred his Wickedneſs, are apt to ſay too much. For it was uſual with them, as it

it is with all other contending Parties, to ſnatch at every Story which would diſparage the Religion they were againſt, and believe it right or wrong, if it would ſerve their purpoſe this way. And from hence it hath proceeded, that we have ſo many fabulous and ridiculous Accounts both of *Mahomet* and his *Impoſture*, go current among us, which ſerve only to the expoſing of us to the laughter of the *Mahometans*, when related among them. And beſides the *Scene* of this *Impoſture*, being at leaſt ſix hundred Miles within the Country of *Arabia*, amidſt thoſe *Barbarous Nations*, who all immediately embraced it, and would not afterward permit any of another Religion, as much as to live among them; it could not at that diſtance be ſo well ſearched into by thoſe, who were moſt concerned to diſcover the Frauds of it, and therefore an exact account cannot be expected in this particular. However, that I may give all the ſatisfaction herein, that I am able, I ſhall here lay together whatſoever I can find in any credible Author concerning it, and give the beſt Judgment hereof, that the matter will admit.

That *Mahomet* compoſed his *Alcoran* by the help of others, was a thing well known at *Mecca*, when he firſt broached his *Impoſture* there, and it was often flung in his Teeth by his Oppoſers, as he himſelf more than once complaineth. In the 25th Chapter of the *Alcoran*, his words are, *They ſay, That the* Alcoran *is nothing but a Lie of thy own Invention, and others have been aſſiſting to thee herein.* Where the *Commentators* ſay the Perſons here meant [n], were the Servants of a certain *Sword-Smith* at *Mecca*, who were *Chriſtians*, with whom *Mahomet* was uſed often to converſe for the better informing of himſelf from them in the *Old and New Teſtament*. And from hence it is, that [o] *Bellonius* tells us, That *Mahomet* found at *Mecca* two *Chriſtians*, who had with them *Copies* of the *Old and New Teſtament*, and that he was much helped by them in the Compoſing of his *Alcoran*. But this is too open work for ſo ſecret a Deſign. They that upbraided him with his being aſſiſted by others, meant not thoſe whom he publickly converſed with, but the private Confederates, whom he ſecretly made uſe of at home in the framing of the whole *Impoſture*,

[n] Liber Agar. Guadagnol, Tract. c. 10. Sect. 1. Johannes Andreas de Confuſione Sectæ Mahometanæ, cap. 1.

[o] Lib. 3. c. 2.

Impoſture, and the writing for him that *Book*, which he pretended was brought to him from *Heaven* by the Angel *Gabriel*. And what he hath in another place of his *Alcoran*, doth particularly point at one of thoſe, who was then looked upon to have had a principal hand in this matter. For in the Sixteenth Chapter his words are, *I know they will ſay, That a Man hath taught him the* Alcoran; *but whom they preſume to have taught him is a* Perſian *by Nation, and ſpeaketh the* Perſian *Language. But the* Alcoran *is in the* Arabic *Tongue full of Inſtruction and Eloquence.* Now, who this *Perſian* was, Friar *Richard* in his *Confutation of the* Mahometan *Law*, helps us to underſtand. For in his Thirteenth Chapter of that Tract he tells us, That *Mahomet* being an Illiterate Perſon, he had for his helper in the forging of his *Impoſture* among others, one *Abdia Ben Salon*, a *Perſian Jew*, whoſe Name he afterwards changed to make it correſpond with the *Arabic Dialect* into [p] *Abdollah Ebn Salem*; and *Cantacuzenus*, and *Cardinal Cuſa* ſay the

[p] Abdiah *is the ſame in* Hebrew *that* Ben *the ſame* Abdollah *is in* Arabic, i. e. *the Servant of God, and with* Ebn, i. e. *the Son.*

same thing. And [q] most others that write of this *Impoſture* make mention of him, as the chief *Architect* made uſe of by *Mahomet* in the framing of it. And that he was the *Perſian* pointed at in this Paſſage of the *Alcoran* I have laſt mentioned, the ſame Friar *Richard* in the Sixth Chapter of the ſame Tract, expreſly telleth us. And he is the ſame Perſon whom *Elmacinus* calleth [r] *Salman* the *Perſian*, who by his skill in drawing an Intrenchment at the *Battle of the Ditch*, ſaved *Mahomet* and all his Army, where otherwiſe he muſt neceſſarily have been overpowered by the number of his Enemies, and totally ruined. For he was a very cunning crafty Fellow, and ſo thoroughly skill'd in all the Learning of the *Jews*, that he had commenced [s] *Rabbi* among them. And therefore, from him *Mahomet* ſeems to have received whatſoever of the Rites and Cuſtoms of the *Jews* he hath ingrafted into his Religion. For this making a very conſiderable part of it, and many of the particulars being drawn from the abſtruſer parts of the *Talmudic Learning*, this neceſſarily ſhews ſo able an helper to have been in the whole contrivance. And what *Johannes Andreas*,

[q] Schikardi Taric in Procœmio, p. 54. Forbeſius Inſtruct. Hiſt. Theolog. lib. 4. c. 3. Spanhemius in Introductione ad Hiſt. Eccleſiaſt. ad Sec. 7. c. 6.

[r] Bidawi, *an Eminent Commentator on the* Alcoran, *ſays, The* Perſian *meant in the place above-mentioned to have helped* Mahomet, *was* Salman.

[s] Dialogus inter Mahometem & Abdollam.

Andreas, an *Alfacki*, or a *Doctor of the* Mahometan *Law*, turned *Chriſtian*, writes of him, further clears this matter. [t] For he tells us from Authentick Teſtimonies of the *Arab Writers*, in which he was thoroughly verſed, that this *Abdollah Ebn Salem* (whom he, or rather his Interpreter, corruptly calls *Abdala Celen*) was for ten Years together the Perſon by whoſe Hand all the pretended *Revelations* of the *Impoſtor* were firſt written, and therefore no doubt he was alſo a principal Contriver in the forging of them. There is extant in the end of the *Latin Alcoran*, publiſhed by *Bibliander*, a Tract tranſlated out of *Arabic* into *Latin* by *Hermannus Dalmata*, which by way of *Dialogue* between *Mahomet* and this *Abdollah*, lays before us a great many of the Fooleries of the *Mahometan Religion*, which Tract helps us to correct the Name, which is in Friar *Richard*'s Tract very corruptly written, as being only a Tranſlation at the third Hand. For that Tract of Friar *Richard*'s which we now have, is no other than a Tranſlation from the *Greek Copy* of *Demetrius Cydonius*, who tranſlated it into that Language, for the uſe of the *Emperor Cantacuzenus*,

[t] De Confuſione Sectæ Mahometanæ, c. 2.

Cantacuzenus, from the Original *Latin*, which is now loſt.

Beſides this *Jew*, the *Impoſtor* had alſo a *Chriſtian Monk* for his Aſſiſtant: And the many particulars in his *Alcoran* relating to the *Chriſtian Religion*, plainly prove him to have had ſuch an helper. *Theophanes*, *Zonaras*, *Cedrenus*, *Anaſtaſius*, and the *Author* of the *Hiſtoria Miſcella*, tell us of him, without giving him any other Name than that of a *Neſtorian Monk*. But the Author of the *Diſputation* againſt a *Mahometan*, which is epitomized in *Vincentius Bellovacenſis*'s *Speculum Hiſtoricum*, and from thence printed at the end of *Bibliander*'s *Latin Alcoran*, [u] calls him *Sergius*; and from thence is it, that he hath been ever ſince ſo often ſpoken of by that Name among the *Weſtern* Writers. But in the *Eaſt* he is totally unknown by it, he being never, as much as I can find, made mention of by that Name by any of their Writers. For all there that ſpeak of this *Monk*, call him *Bahira*; and Friar *Richard* [vv], who in the Year of our Lord 1210. went to *Bagdad* of purpoſe to ſearch into the Myſtery of *Mahometiſm* by reading their Books, and on his return wrote that

[u] C. 13.

[vv] Cantacuzeni Orat. 1ma contra Mahometem.

that judicious Confutation of it, which I have aforementioned, [x] tells us of this *Bahira* as an Aſſiſtant to *Mahomet* in the forging of his *Impoſture*; and ſo doth alſo [y] *Cantacuzenus*, *Bartholomæus Edeſſenus*, and the other *Greek Author* of the Confutation of *Mahomet*, publiſhed by *Le Moyne:* But not one of them ſays any thing of *Sergius*; ſo that it is plain [z] that *Sergius* and *Bahira* are only two different names of the ſame perſon. He was a *Monk* of *Syria*, of the Sect of the *Neſtorians*. The *Mahometans* will have it, that he firſt took notice of *Mahomet*, while a Boy, after that Prophetic manner as is before related; but according to that Account he would have been too old to act his part in this *Impoſture* ſo many years after. The truth of the matter is, *Mahomet* did not fall acquainted with him till a long while after, when he was projecting his wicked Deſign in his head; in order to the better forming of which, being very deſirous to acquaint himſelf with the *Jewiſh* and *Chriſtian Religions*, he was very inquiſitive in examining into them, as he met with thoſe that could inform him. And in one of his Journeys into *Syria*, either at *Boſtra* [a] as ſome ſay, or [b] at *Jeruſalem*

[x] Cap. 6. & Cap. 13.

[y] Orat. 1ma contra Mahometem.

[z] Ecchelenſis Hiſt. Arab. Part. 1. c. 6.

[a] Abul Faraghius. Abul Feda. Al Kodai. Al Jannabi.

[b] Georgius Monachus in Diſputatione cum Abuſalama.

ruſalem as others, lighting on this *Bahira*, and receiving great ſatisfaction from him in many of thoſe Points, which he deſired to be informed in, did thereon contract a particular Friendſhip with him. And therefore not long after, [c] this *Monk* for ſome great Crime being excommunicated and expell'd his *Monaſtery*, fled to *Mecca* to him; and being there entertained in his Houſe, became his Aſſiſtant in the framing of that *Impoſture*, which he afterwards vented, and continued with him ever after; till at length the *Impoſtor* having no farther occaſion of him, to ſecure the Secret, [d] put him to death. If *Sergius* were the name which he had in his Monaſtery, *Bahira* was that which he afterwards aſſumed in *Arabia*, and by which he hath ever ſince been mentioned in thoſe *Eaſtern Parts* by all that there write or ſpeak of him. The [e] word in the *Arabic Language* ſignifieth a *Camel*, which after ſome extraordinary merit, according to the uſage of the ancient *Arabs*, had his Ears ſlit, and was turned forth from the reſt of the Herd, at free Paſture, to work no more. And no doubt this *Monk* having told the Tale of his Expulſion from his *Monaſtery* ſo much to his advantage, as to make

[c] Theophanes, Zonaras, Richardi confutatio, c. 13. Fortalitium Fidei, lib. 4. Conſid. 1.

[d] Richardi Confutatio, c. 13. Confutatio Mahometis Gr. Edita per Le Moyne.

[e] Golii Lexicon Arab. Pocockii Spec. Hiſt. Arab. p. 330. Hottingeri Hiſtoria Oriental. lib. 1. c. 7.

make it believed at *Mecca* to be drawn upon him by that which was reckoned there as meritorious, had from thence this Name given him, as ſuiting that Notion which they had of his Condition among them.

As to his other Helpers, if he had any ſuch, what is ſaid of them is ſo uncertain, and that ſo little, as is not material here to relate. We may ſuppoſe from the very nature of the Deſign (it being to impoſe a Cheat upon Mankind) that he made as few as poſſible conſcious to it, and the two abovementioned being ſufficient for his purpoſe, it doth not appear likely that he admitted any more into the Secret of it. Neither indeed is there any more room in it for another to act. For his *Religion* being made up of three parts, whereof one was borrowed from the *Jews*, another from the *Chriſtians*, and the third from the *Heathen Arabs*, *Abdollah* furniſhed the firſt of them, *Bahira* the ſecond, and *Mahomet* himſelf the laſt; ſo that there was no need of any other help to compleat the *Impoſture*.

I know there are many other particulars go current of this matter, both as to the coining of the Forgery, and alſo the

the manner of the firſt propagating of it; as that the *Impoſtor* [f] taught a *Bull* to bring him the *Alcoran* on his Horns in a publick Aſſembly, as if it had this way been ſent to him from *God*; that he bred up *Pigeons* to come to his Ears, to make ſhow thereby, as if the *Holy Ghoſt* converſed with him, and many other ſuch Stories, which being without any foundation or likelihood of truth, I paſs them over as idle Fables, not to be credited; although I find ſome very great Men have been too eaſy to ſwallow them, as particularly [g] *Scaliger*, [h] *Grotius*, and [i] *Sionita*, have that of the *Pigeons*. Such Tricks as theſe would have been eaſily ſeen thorough by the *Arabians*, they being Men naturally of as ſubtle and acute Parts as any in the World. And therefore *Mahomet* never as much as offered at any thing of this nature among them; but diſclaiming all Miracles, thereby avoided the neceſſity of hazarding his deſign upon any ſuch open Cheats, where it would be ſo liable to be totally blaſted by a diſcovery. The whole of this *Impoſture* was a thing of extraordinary Craft, carried on with all the Cunning and Caution imaginable. The framing of the

[f] In præfatione ad Diſputationem Chriſtiani. Purchas *Pilgrimage*, *Book* 3. *chap.* 3. Fortalit. Fid. lib. 4. Confid. 3.

[g] In notis ad Sphæram Manilii.

[h] De veritate Chriſtianæ Religionis, lib. 6. c. 5.

[i] In Appendice ad Geographiam Nubienſem c. 7.

the *Alcoran* (wherein lay the main of the Cheat) was all contrived at home in as ſecret manner as poſſible, and nothing hazarded abroad, but the ſucceſs of preaching it to the People. And in doing of this, no Art or Cunning was wanting to make it as effectual to the End deſigned as poſſible: And therefore whatever Stories are told of this matter, that are inconſiſtent with ſuch a management, we may aſſure our ſelves are nothing elſe but Fables fooliſhly invented by ſome zealous *Chriſtians* to blaſt the *Impoſture*, which needed no ſuch means for its Confutation.

But to go on with the Series of our *Hiſtory*, in the Eighth Year of his pretended *Miſſion*, his Party growing formidable at *Mecca*, the [k] *City* paſſed a *Decree*, whereby they forbad any more to join themſelves unto him. But this availed nothing to his hurt, as long as his Uncle *Abu Taleb* lived. But [l] he dying within two Years after, and the chief Government of the City, on his Death, falling into the Hands of *Abu Sophian*, of the Houſe of *Ommia*, then one of his moſt violent Oppoſers, his Enemies laid hold of this advantage to renew their Oppoſition againſt him, and

[k] Elmacin, lib. 1. c. 1.

[l] Elmacin, lib. 1. c. 1.

and profecuted it with that ſucceſs, that they ſoon put a ſtop to the further progreſs of his *Impoſture* at *Mecca*. For their Party, after he had now loſt his Protector, and they became thus headed againſt him, ſoon grew to that ſtrength, and appeared with that violence on all occaſions to oppoſe his deſigns, that for fear of them no more new *Proſelytes* durſt join themſelves unto him; and many of thoſe who had afore declared for him, having done it for no other end, but to join with a Party where they thought they might beſt make their Intereſt, as ſoon as they ſaw the hopes which they had of his prevailing to be again blaſted by this Oppoſition, which they judged too ſtrong for him to weather, again drew back and appeared no more with him. And therefore *Mahomet* ſeeing his hopes of carrying his Deſign at *Mecca* thus in a manner totally cruſh'd, began to look abroad where elſe he might fix. That which he drove at was to have gained ſuch a Party there, as might be ſtrong enough to overpower the reſt, and ſubject the whole City to him; and then, after having poſſeſſed himſelf of ſuch a Poſt, from thence to have armed his *Diſciples* for

for the gaining him that *Empire* over the reſt of the *Arabs*, which he projected. And to this purpoſe was it, that he ſo often inculcated it into them, that his Doctrine was to be propagated by the Sword, and that all that would receive the Faith which he preached, muſt fight for it. But now ſeeing no likelihood of accompliſhing this at *Mecca*, he ſet his Thoughts on work how to gain ſome other Town, where to arm his Party for this Deſign. And therefore his Uncle *Abbas* living moſt an end at [m] *Tayif*, (another Town of *Hagiaz*, at ſixty Miles diſtance from *Mecca* towards the *Eaſt*) and having a great Intereſt there [n], he took a Journey thither under his Wing to propagate his *Impoſture* in that place, in order to the making of himſelf Maſter of it. But after a Month's ſtay, having not been able with all his endeavour to gain as much as one *Proſelyte* among them, he again returned to *Mecca* to make the beſt of his Party there, and wait ſuch further Advantages as Time and Opportunity might offer him for the accompliſhing of what he deſigned. And now *Cadigha*, his Wife, being [o] dead, after ſhe had lived Two and twenty

[m] *For which reaſon it hath been ever ſince even to this day called* Abbas Beladi, i. e. *the town of* Abbas, Golii notæ ad Alfragnum, p. 100.

[n] Elmacin, lib. 1. c. 1.

[o] Elmacin. Abul Faraghius. Abul Feda, *&c.*

Years with him; to ſtrengthen himſelf the more, he took two other Wives in her ſtead, [p] *Ayeſha*, the Daughter of *Abu Beker*; and *Sewda*, the Daughter of *Zama*; and a while after he added to them [q] *Haphſa*, the Daughter of *Omar*; whereby making himſelf Son-in-law to Three of the Principal Men of his Party, he did by that Alliance the more firmly tye them to his Intereſt. *Ayeſha* was then [r] but ſix Years old, and therefore he did not Bed her till two Years after, when ſhe was full eight Years old. For it is uſual in thoſe hot Countries [t], as it is in all *India* over, which is in the ſame *Clime* with *Arabia*, for Women to be ripe for Marriage at that Age, and alſo bear Children the year following.

In the twelfth Year of his pretended Miſſion, is placed the *Meſra*, that is, his famous Night-journey from *Mecca* to *Jeruſalem*, and from thence to *Heaven*, of which he tells us in the 17th Chapter of his *Alcoran*. For the People calling on him for *Miracles* to prove his *Miſſion*, and he being able to work none, to ſalve the matter, he invents this Story of his Journey to *Heaven*; which muſt be acknowledged to have *Miracle* enough in it, by all thoſe who have Faith

to

[p] Elmacin, ib.

[q] Gentii notæ ad Muſlidinum Sadium, p. 568.

[r] Johannes Andreas, c. 12 Sionita in Appendice ad Geographiam Nubienſem, c. 8. Gudagnol, Tract 2. Cap. 10. Sect. 12.

[t] *Thevenot's* Travels, Part 3. lib. 1. c. 49.

to believe it. And yet it being believed by all that profeſs the *Mahometan Religion*, as a main Article of their Faith, and as ſuch ſet down in all the Books of their Authentick Traditions, how abſurd ſoever it be, ſince my deſign is to give as full an Account as I can of this Man's *Impoſture*, it obligeth me to relate it. His Relation of it is as followeth;

[t] At Night, as he lay in his Bed with his beſt beloved Wife *Ayeſha*, he heard a knocking at his Door, whereon ariſing he found there the Angel *Gabriel*, with Seventy Pair of Wings expanded from his Sides, whiter than Snow, and clearer than Cryſtal, and the Beaſt *Alborak* ſtanding by him, which they ſay is the *Beaſt* on which the *Prophets* uſed to ride, when they were carried from one place to another, upon the Execution of any Divine Command. *Mahomet* deſcribes it to be a Beaſt as white as Milk, and of a mixt Nature between an *Aſs* and a *Mule*, and alſo of a Size between both, and of that extraordinary ſwiftneſs, that his paſſing from one place to another, was as quick as that of Lightning; and from hence it is that he hath the name of *Alborak*, that

[t] Rodoricus Toletanus, c. 5. Johannes Andreas, c. 8. Richardi Confutatio Legis Saracenicæ. c. 1. & c. 7 Cantacuzen. Orat. 4. Guadagnol, Tract. 2. c. 2. Sect. 2. Belloni, lib. 3 c. 7. Bocharti Hierozoic. Part 2. Lib. 6. c. 13. Liber Agar. Zamachthari, & Bidawi in Commentariis ad cap. 17. & cap. 53. Alcorani. Fortalit. Fid. lib. 4 Conſid. 4.

word ſignifying Lightning in the *Arabic Tongue*. As ſoon as *Mahomet* appeared at the Door, the Angel *Gabriel* moſt kindly embracing him, did with a very ſweet and pleaſing Countenance ſalute him in the Name of God, and told him that he was ſent to bring him unto *God* into *Heaven*, where he ſhould ſee ſtrange *Myſteries*, which were not lawful to be ſeen by any other Man, and then bid him get upon the *Alborak*. But the *Beaſt*, it ſeems having long lain idle from the time of *Chriſt* till *Mahomet* (there having been no Prophet in all that Interval to employ him) was grown ſo reſty and skittiſh, that he would not ſtand ſtill for *Mahomet* to get up upon him, till at length he was forced to bribe him to it, by promiſing him a place in *Paradiſe*; whereon having quietly taken him on his back, the Angel *Gabriel* leading the way with the Bridle of the Beaſt in his Hand, he carried him from *Mecca* to *Jeruſalem* in the twinkling of an Eye. On his coming thither, all the Prophets and Saints departed appeared at the Gate of the *Temple* to ſalute him, and from thence attending him into the Chief *Oratory*, deſired him to pray for them, and

and then departed. Whereon *Mahomet* with the Angel *Gabriel* going out of the *Temple*, found there a *Ladder of Light* ready fixed for them, which they immediately aſcended, leaving the *Alborak* there tied at a Rock till their return.

On their arrival at the *Firſt Heaven*, the Angel *Gabriel* knocked at the Gate, and having informed the Porter who he was, and that he brought *Mahomet* the Friend of *God* with him by the Divine Command, the Gates were immediately opened, which he deſcribes to be of a prodigious largeneſs. This firſt *Heaven* he tells us was all of *pure Silver*, and that he there ſaw the *Stars* hanging from it by Chains of Gold, each being of the bigneſs of Mount *Noho*, near *Mecca* in *Arabia*; and that in theſe *Stars Angels* kept watch and ward for the Guard of *Heaven*, to keep off the *Devils* from approaching near it, leſt they ſhould over-hear and know what was there done. On his firſt entring into this *Heaven*, he ſaith he met an *old decrepit Man*, and this was our firſt Father *Adam*, who immediately embraced him, giving *God* thanks for ſo great a Son, and then recommended himſelf to his Prayers. As he entred further,

he ſaw a multitude of *Angels* of all manner of Shapes; ſome in that of *Men*, others in that of *Birds*, and others in that of *Beaſts* of all manner of ſorts. And among thoſe who appeared in the ſeveral Shapes of *Birds*, he there ſaw a *Cock* of Colour as white as Snow, and of ſo prodigious a bigneſs, that his Feet ſtanding upon the firſt *Heaven*, his Head reached up to the ſecond, which was at the diſtance of five hundred Years journey from it, according to the rate as we uſually travel here on *Earth*. But others among them, as they relate this matter from their *Prophet*, hyperbolize much higher concerning it, telling us, that the Head of this *Cock* reacheth up through all the *Seven Heavens*, as far as the *Throne of God*, which is above ſeven times higher; and in the Deſcription of him, ſay, that his Wings are all over decked with *Carbuncles* and *Pearls*, and that he extends the one of them to the *Eaſt*, and the other to the *Weſt*, at a diſtance proportionable to his heighth. Concerning all theſe, the *Impoſtor* tells us the *Angel Gabriel* informed him, that they were *Angels* which did from thence intercede with *God* for all *Living Creatures* on the *Earth*.

Earth. That thoſe who interceded for *Men* had there the ſhape of *Men*; that thoſe who interceded for *Beaſts*, the ſhape of *Beaſts*; and thoſe who interceded for *Birds*, the ſhape of *Birds*, according to their ſeveral kinds. And that as to the *great Cock*, that he was the *chief Angel* of the *Cocks*; that every morning *God* ſinging an holy Hymn, this *Cock* conſtantly joineth with him in it by his crowing, which is ſo loud, that all hear it that are in *Heaven* and *Earth*, except *Men* and *Fairies*, and then all the other *Cocks* that are in *Heaven* and *Earth* crow alſo. But when the Day of Judgment draws near, then *God* ſhall command him to draw in his Wings, and crow no more, which ſhall be a ſign, that that Day is at hand, to all that are in *Heaven* and *Earth*, excepting ſtill *Men* and *Fairies*, who being afore deaf to his crowing, ſhall not then be ſenſible of his ſilence from it. And this *Cock* the *Mahometans* look on to be in that great favour with *God*, that whereas it is a common Saying among them, That there are three Voices which *God* always hears, they reckon the firſt the Voice of him that is conſtant in read-

ing the *Alcoran*; the ſecond, the Voice of him that early every morning prayeth for the pardon of his Sins; and the third, the Voice of this *Cock* when he croweth, which they ſay is ever moſt acceptable unto him.

All this ſtuff of the *Cock*, *Abdollah* helped *Mahomet* to out of the *Talmudiſts*. For it is all borrowed from them, with ſome little variation only, to make it look not totally the ſame. For in the Tract *Bava Bathra* of the *Babyloniſh Talmud*, we have a Story of ſuch a *prodigious Bird*, called [u] *Ziz*, which ſtanding with his Feet upon the *Earth*, reacheth up unto the *Heavens* with his Head, and with the ſpreading of his Wings darkneth the whole Orb of the *Sun*, and cauſeth a total *Eclipſe* thereof. This *Bird* the *Chaldee Paraphraſt* on [vv] the *Pſalms* ſays, is a *Cock*, which he deſcribes of the ſame bigneſs, and tells us that he crows before the *Lord*. And the *Chaldee Paraphraſt* on [x] *Job* alſo tells us of him, and of his crowing every morning before *the Lord*, and that *God* giveth him Wiſdom for this purpoſe. What is farther ſaid of this *Bird* of the *Talmudiſts*, may be ſeen in *Buxtorf's Syna-*

[u] Buxtorfii Lexicon Rabbinicum in voce ז י ז

[vv] Pſalm 50. v. 11. & Pſal. 80. v. 14.

[x] Ad cap. 3. v. 7. & ad cap. 38. v. 36. & ad cap. 39. v. 16.

Synogoga Judaica, cap. 50. and in *Purchas's Pilgrimage, lib.* 2. *cap.* 20.

From this *First Heaven, the Impoſtor* tells us, he aſcended up into the *Second*, which was at the diſtance of five hundred years journey above it, and this he makes to be the diſtance of every one of the *Seven Heavens* each above the other. Here the Gates being opened unto him, as in the *Firſt Heaven*, at his entrance he met *Noah*, who rejoycing much at the ſight of him, recommended himſelf to his Prayers. In this *Heaven*, which was all made of *pure God*, *the Impoſtor* tells us, he ſaw twice as many *Angels* as in the former, and among them one of a prodigious greatneſs. For his Feet being placed on this *Second Heaven*, his Head reached to the *Third*.

From this *Second Heaven* he aſcended up into the *Third*, which was made of *Precious Stones*; where at the entrance he met *Abraham*, who alſo recommended himſelf to his Prayers. And there he ſaw a vaſt many more *Angels* than in the former *Heaven*, and among them another great one of ſo prodigious a ſize, that the diſtance between his two Eyes were as much

as

as Seventy thouſand days journey, according to our rate of travelling here on *Earth*. But here *Mahomet* was out in his *Mathematicks*, for the diſtance between a man's Eyes being in proportion to his heighth but as one to ſeventy two, according to this rate the heighth of this *Angel* muſt have been near fourteen thouſand years journey, which is four times as much as the heighth of all his *Seven Heavens* together, and therefore it is impoſſible ſuch *an Angel* could ever ſtand within any one of them. But notwithſtanding this, here he placeth him, and in his deſcription of him tells us, that he had before him *a large Table*, in which he was continually writing in, and blotting out; and that having asked *the Angel Gabriel* of him, he was informed by him that this was *the Angel of death*, who continually writes into *the Table*, which he had before him, the Names of all that are to be born, and there computes the days of their life; and as he finds they have compleated the number aſſigned them, again blots them out, and that whoever hath his Name thus blotted out by him, immediately dies.

From

From hence he aſcended up into the *Fourth Heaven*, which was all of *Emerald*; where at the Entrance he met *Joſeph the Son of Jacob*, who recommended himſelf to his Prayers. And in this *Heaven* he after ſaw a vaſtly larger number of *Angels* than in the former, and among them another *great Angel*, as high as from this *Fourth Heaven* to the *Fifth*, who was continually weeping, and making great lamentation, and mourning, and this, *the Angel Gabriel* told him, was for the *Sins of men*, and the deſtruction which they did thereby bring upon themſelves

From hence he aſcended up into the *Fifth Heaven*, which was made of *Adamant*, where he found *Moſes*, who recommended himſelf to his Prayers, and there alſo he ſaw a much greater number of *Angels* than in the former *Heaven*.

From hence he aſcended up into the *Sixth Heaven*, which was all of *Carbuncle*, where he found *John the Baptiſt*, who recommended himſelf to his Prayers. And here he alſo ſaw the number of *Angels* much encreaſed beyond what he had ſeen in any of the former *Heavens*. From

From hence he aſcended up into the *Seventh Heaven*, which was all made of *Divine Light*, and here he found *Jeſus Chriſt*, where it is to be obſerved he alters his Stile. For he ſaith not, that *Jeſus Chriſt* recommended himſelf to his Prayers, but that he recommended himſelf to *Jeſus Chriſt*, deſiring him to pray for him; whereby he acknowledgeth him certainly to be the greater. But it was his uſage through the whole ſcene of his *Impoſture* thus to flatter the *Chriſtians* on all occaſions. Here he ſaith he found a much greater number of *Angels* than in all the other *Heavens* beſides, and among them one Extraordinary *Angel* having ſeventy thouſand Heads, and in every Head ſeventy thouſand Tongues, and every Tongue uttering ſeventy thouſand diſtinct Voices at the ſame time, with which he continued Day and Night inceſſantly praiſing *God*.

The *Angel Gabriel* having brought him thus far, told him, That it was not permitted to him to go any further, and therefore directed him to aſcend up the reſt of the way to the *Throne of God* by himſelf, which he ſaith

ſaith he performed with great difficulty, paſſing through Waters and Snow, and many other ſuch difficult Paſſages, till he came where he heard a Voice ſaying unto him, *O Mahomet, ſalute thy Creator*; from whence aſcending higher, he came into a place, where he ſaw a vaſt Extenſion of Light of that exceeding brightneſs, that his Eyes could not bear it, and this was the Habitation of the *Almighty*, where his *Throne* was placed; on the right ſide of which, he ſays, *God*'s Name and his own were written in theſe *Arabic* words, *La ellah ellallah Mohammed reſul ollah*, i. e. *there is no God but God, and Mahomet is his Prophet*. Which is the *Creed* of the *Mahometans*; which words alſo, he ſays, he found written upon all the Gates of the *Seven Heavens*, which he paſſed thorough. Being approached to the *preſence of God*, as [y] near as within two Bow-ſhots; he tells us he ſaw him ſitting on his *Throne* with a covering of ſeventy thouſand Vails before his Face; that on his drawing thus near, in ſign of his favour, he put forth his Hand, and laid it upon him, which was of that exceeding coldneſs, that it pierced

[y] Alcoran c. 53.

to

to the very Marrow of his Back, and he could not bear it. That after this, *God* entring into a very familiar Converſe with him, revealed unto him a great many *hidden Myſteries*, made him underſtand the *whole of his Law*, and gave him many things in charge concerning his inſtructing Men in the knowledge of it; and in concluſion, beſtowed on him ſeveral *Privileges* above the reſt of *Mankind*. As that he ſhould be the *perfecteſt of all Creatures*; that at the *Day of Judgment* he ſhould be honoured and advanced above all the reſt of *Mankind*; that he ſhould be *the Redeemer* of all that believe in him; that he ſhould have the knowledge of *all Languages*; and laſtly, that the Spoils of all, whom he ſhould conquer in War, ſhould belong to him alone. And then returning, he found the *Angel Gabriel* tarrying for him in the place where he left him, who conducting him back again through all the *Seven Heavens* the ſame way that he brought him, did ſet him again upon the *Alborak*, which he left tied at *Jeruſalem*; and then taking the Bridle in his Hand, conducted him back to *Mecca* in the ſame

ſame manner as he brought him thence, and all this within the ſpace of the tenth part of one Night.

On his relating this *Extravagant Fiction* to the People the next Morning after he pretended the thing happened, it was received by them as it deſerved, with a *general hoot*; [a] ſome laughed at the ridiculouſneſs of the Story, and others taking indignation at it, cried out ſhame upon him for telling them ſuch *an abominable lie*, and by way of reproach, bid him aſcend up to *Heaven* by day-light there immediately before them all, that they might ſee it with their Eyes, and then they would believe him. And even of his *Diſciples* a great many were ſo aſhamed of him for this Story, that [b] they left him thereon; and more would have followed their Example, but that [c] *Abu Beker* came in to put a ſtop to the defection, by vouching the truth of all that *Mahomet* had related, and profeſſed his firm belief to the whole of it, for which reaſon he had ever after the Title [d] of *Aſſadik*, that is, the *Juſt*, becauſe of the extraordinary merit of his Faith in this particular. And whoever becomes a *Mahometan*, muſt have the

[a] Cantacuzen. Orat. 4ª. Richardi confutatio legis Saracenicæ c. 14. Hottingeri Hiſt. Orient. lib. 2. c. 6.

[b] Johannes Andreas c. 8. Friar Richard, *and* Cantacuzenus *ſay, they were a Thouſand that left him on this occaſion.*

[c] Hottingeri Hiſt. Orient. l. 2. c. 6.

[d] Elmacinus lib. 1. c. 2. dicit eum ſic vocatum eſſe propter verificationem Meſiæ.

the ſame Faith alſo; this Story being as firmly believed by all of that *Religion*, as any thing in *the Goſpel* is by us *Chriſtians*. Only there has been this *Queſtion* moved among them, whether it * were only *a Viſion of the Night*, or *a real Journey*. Thoſe that would ſalve the Abſurdity of it, would have it only be *a Viſion*, and that moſt of the particulars of it are to be reſolved into Figure and Allegory, but the major Vote hath carried it for *a real Journey*; and to this ſenſe it being now pinn'd down, there is no one among them that dares in the leaſt to doubt thereof.

* Hottingeri Hiſt. Orient. lib. 2. c. 6.

The *Impoſture* was never in greater danger of being totally blaſted, than by this *ridiculous Fable*, ſuch a ſtumbling-block did it lay even before thoſe of his own Party, and therefore he needed to interpoſe the utmoſt of his Art to ſupport the Credit of it; for which purpoſe he not only got his Friend *Abu Beker* to be a Voucher to it, but alſo brings in *God* himſelf in two places of his *Alcoran* bearing witneſs thereto, that is, in the Chapter of *the Children of Iſrael*, and in the Chapter of *the Star*; in the laſt of which he makes *God* to ſwear by the *Star* to the truth of it; that

that *Mahomet* related nothing in this Story but what he had ſeen; that he was admitted to approach him in the Higheſt *Heavens* within the length of two Bow-ſhoots; and had ſeen the great Wonders of the *Lord*, and had many *hidden Myſteries* there revealed unto him, and that therefore Men ought not to diſpute any more againſt him concerning it.

But how ridiculous ſoever the Story may appear, *Mahomet* had his Deſign therein beyond barely telling ſuch a miraculous Adventure of himſelf to the People. Hitherto he had only given them the *Alcoran*, which was his *written Law*, and had owned himſelf no farther than barely the *Meſſenger of God* to deliver it unto them, telling them that it was brought to him by the *Angel Gabriel*; and that as he received it, ſo he publiſhed it unto them, without offering at any Comment, Explication, or additional Interpretation of his own concerning it; and therefore when gravell'd with any Objection from his Adverſaries againſt it (as he often was while at *Mecca*, where he was continually teaſed and perplexed with ſome or other of them) his uſual refuge was in

this saying; That the *Alcoran* was [e] *God's Book*, and that he only could explain the meaning of it: And it was Wisdom in him at first not to assume any farther. But now learning from his Friend *Abdollah*, that the *Jews*, besides the *written Law* dictated by *God* himself, had also another *Law* called the *Oral Law*, and given with it (as they pretend) to *Moses* himself while in the *Mount*, and from him delivered to the *Elders* of the People, and from them down to after Ages by *Oral Tradition*; and understanding also that *this Law* was in as great Authority with them as the other, and that it had its whole foundation in the Sayings and Dictates, which were pretended to be from *Moses*, and preserved by the Memories of those who conversed with him; He had a desire for the future to advance his Authority to the same pitch, and make all his Sayings and Dictates go for *Oracles* among his *Mussulmans*, as well as those, which were pretended to be from *Moses*, did among the *Jews*. And for this end chiefly was it that he intended this Story of his Journey to *Heaven*. For could he once make it believed among his *Followers*, that he had there such a Converse

[e] Alcoran c. 3. &c Richardi confutatio, c. 17. Cantacuzeni Oratio 1ª. Sect. 3. &. 5. Erchelensis Eutych. vindicat. p. 383.

verſe with *God*, as *Moſes* had with him in the *Mount*, and was there fully inſtructed by him in the knowledge of all Divine Truths, as this Story pretends he was, he thought he ſhould therein have a ſufficient foundation to build this Pretence upon, and might by a juſt conſequence from it, claim the whole which he aimed at; and he was not miſtaken herein. For how ridiculous ſoever the thing at firſt appeared, yet in the reſult he carried his Point, and obtained all that by the Project which he propoſed to himſelf from it. For the whole of it at length going down with thoſe who had ſwallowed the reſt of his *Impoſture*, from that time all his Sayings became looked on as Sacred Truths brought down from *Heaven*, and every word which at any time dropp'd from ſo enlightned a Perſon (as this Story ſuppoſeth him to be) as well as every Action which he did any way relating to his *Religion*, were all carefully obſerved by them, which being after his death all [f] collected together from the Memories of thoſe who converſed with him, make up thoſe Volumes of *Traditions* from him, which they call the *Sonnah*, which are with the *Mahometans* the ſame in reſpect

[f] Pocockii Spec. Hiſt. Arab. p. 298, & 299. Johannes Andreas c. 3. Bellonius lib. 3. c. 4. Hottingeri Bibliotheca Orientalis c. 2. Ecchelenſis Eutych. vindicat. c. 27. Genii Notæ ad Muſſidinum Sadum. p. 578.

respect of the *Alcoran*, that the *Oral Law* among the *Jews* is in respect of the *Written*. And as among the *Jews* there are many Books, in which this *Oral Law* is recited, explained, and digested under several Heads and Chapters by many different Authors among their *Rabbies*, who have employed their Pains and Studies in this matter; so also are there the like number of Books among the *Mahometans* concerning their *Sonnah* [g] in which all the Sayings and Doings of *Mahomet*, relating to his *Religion*, as also the Constitutions of the Seniors (that is, of the first *Califs* that succeeded him, especially the four first) concerning the same, are collected, explained, and digested under several Heads, or Common Places, by the Compilers of them, which Books make up the Sum of their *Theology*, as well Speculative as Practical; and in them indeed is contained the whole of their *Religion* as now practised among them. And therefore so much of the *Imposture*, which I now undertake to give an account of, being in these *Traditions*, and they all founded upon this *Journey* of *Mahomet* to *Heaven*, where he pretended to have been instructed in them by *God* him-

[g] Ebnol Arh'r. Ebnol Kassai Pocock. ib.

himſelf; this ſufficiently juſtifieth my being thus long in relating his *fabulous Story* of it.

After his publiſhing this Fiction, and the revolt of ſo many of his *Diſciples*, as hapned thereon, his Adverſaries grew in ſtrength ſo faſt upon him, that he could no longer protect thoſe who adhered to him, as he had hitherto done; but ſome of them, to the number of about an hundred perſons, having made themſelves more than ordinary obnoxious to the *Government* by ſome practices againſt it, [h] were forced to fly from *Mecca* to *Nagaſh*, *King of Ethiopia*, where *Mahomet*'s Letters, which they carried with them, obtained their protection, though the Men of *Mecca* ſent two of their principal *Citizens* after them in an *Embaſſy* to that *King*, to demand them to be delivered unto them. And *Mahomet*, with the reſt that tarried behind, found it very difficult for them to ſubſiſt any longer there. For after the departure of ſo many of his faithfulleſt Adherents into *this Exile*, this farther diminution of his number made him ſtill leſs able to withſtand thoſe Inſults, which his Adverſaries were

[h] Abul Feda. Ebnol Athir. Kamus. Pocockii Spec. Hiſt Arab. p. 172. Ecchelenſis Eutych. Vindicat. c. 27. Golii notæ ad Alfraganum p. 53.

continually on all occaſions making upon him. But what he loſt at *Mecca*, he got at *Medina*, then called *Tathreb*, [i] a *City* lying at the Northern end of *Hagiaz*, two hundred and ſeventy miles diſtant from *Mecca*, which being inhabited, [k] the one part by *Jews*, and the other part by *Heretical Chriſtians*, it ſeems, theſe two different Parties not well agreeing in the ſame *City*, the Factions and Feuds that aroſe between them, drove one of the Parties to *Mahomet*; and on the Thirteenth Year [l] of his pretended *Miſſion* there came to him from thence Seventy three Men, and Two Women, who embraced his *Impoſture*, and ſwore Fealty unto him, whereon he choſe Twelve out of them, whom he retained a while with him at *Mecca* to inſtruct them in his *New Religion*, and then ſent them back again to *Tathreb* to be as his *Twelve Apoſtles*, there to propagate it in that *Town*, in which they laboured with that ſucceſs, that in a ſhort time they drew over a great Party of the Inhabitants to embrace the *Impoſture*; of which *Mahomet* receiving an account, reſolved to retire thither, as finding *Mecca* now grown

[i] Geographia Nubienſis Clim. 2. Part. 5. Goliæ notæ ad Alfraganum p 98.
[k] Shareſtani Diſputatio Chriſtiani c. 4. Johannes Andreas c. 1. Pocockii Spec. Hiſt. Arab. p. 137.
[l] Elmacin lib. 1. c. 1.

grown too hot for him. For the chief Men of the *City* finding that *Mahomet*'s indefatigable induſtry and cunning ſtill kept up his Party, do what they could to ſuppreſs it, reſolved without further delay to ſtrike at the Root, and prevent the further ſpreading of the miſchief [m] by cutting off him that was the chief Author of it. Of which he having received full and early Intelligence, and finding no other way to avoid the Blow but to fly from it; ordered all his Party, whom he could prevail with to accompany him in his Baniſhment [n], ſecretly in the Evening to withdraw out of the *City*, and retire to *Yathreb*. And when he had ſeen them all gone, he and [o] *Abu Beker* followed after, leaving only *Ali* behind, who having ſet in order ſome Affairs that detained him, came to them on the third day after. As ſoon as his Flight was publickly known, Parties were ſent out to purſue after him, and he difficultly eſcaped them [p] by hiding himſelf for ſome time in a *Cave*, till the heat of the purſuit was over.

[m] Alcoran c. 8 Johannes Andreas c. 1. Bidawi Comment. ad Alcorani c. 8. Abunazar. Hottingeri Hiſtoria Orientalis lib. 2. c. 5.

[n] Elmacin ib. Abul Farighius. Abul Feda, &c.

[o] Elmacin ib. Clenardi Epiſt. lib. 1. p. 52.

[p] Alcoran, c. 9 Bidawi in Comment. ad illud Capur, & ad

cap. 16. Hottingeri Hiſt. Orient. lib. 2 c. 5.

§ Elmacin lib. 1. c. 1. Golii notæ ad Alfraganum p. 55. Ahmed Ebn Yuſeph. Pocock. Spec. Hiſt. Arab. p. 174.

On the § 12th day of the *Month*, which the *Arabs* call the *former Rabia*, that is, on the 24th of our *September*, he came to *Yathreb*, and was there received with great Acclamation by the Party which called him thither. But whether this Party were of the *Jews*, or the *Chriſtians*, I find not ſaid in any Author; only if we may conjecture from the great kindneſs, which at this time he expreſſed towards the *Chriſtians*, and the implacable hatred which he ever after bore the *Jews*, it will from hence appear, that the former were the Friends that invited him thither, and the later the oppoſite Party that were Enemies unto him. And what he ſaith of each of them in the fifth Chapter of his *Alcoran*, which was one of the firſt which he publiſhed after his coming to *Yathreb*, may ſeem fully to clear the matter. For his words there are, *Thou ſhalt find the* Jews *to be very great Enemies to the true Believers; and the* Chriſtians *to have great Inclination and Amity towards them. For they have Prieſts and Religious, that are humble, who have Eyes full of Tears when they hear mention of the Doctrine which God hath inſpired into thee, becauſe of their knowledge of the Truth,*

Truth, and ſay, Lord, we believe in thy Law, write us in the number of them who profeſs thy Unity. Who ſhall hinder us from believing in God, and the Truth wherein we have been inſtructed? We deſire with Paſſion, O Lord, to be in the number of the Juſt. By this we may ſee what a deplorable Decay the many Diviſions and Diſtractions which then reigned in the *Eaſtern Church*, had there brought the *Chriſtian Religion* into, when its Profeſſors could ſo eaſily deſert it, for that groſs *Impoſture*, which an *Illiterate Barbarian* propoſed unto them. And indeed it is no ſtrange thing for Men, when once they have deſerted the Orthodox Profeſſion of the *Chriſtian Faith*, to fleet from one Error to another, till at length by ſeveral Changes in *Religion*, they change the whole of it away, and give themſelves up to total Impiety. For we ſee it daily practiſed among us.

On *Mahomet*'s firſt coming to [r] *Yathreb*, he lodged in the Houſe of *Chalid Abu Job*, one of the chief Men of the Party that called him thither, till he had built himſelf an Houſe of his own, which he immediately ſet about, and adjoining thereto alſo erected a *Moſque* at

[r] Elmacin lib. 1. c. 1. Abul Feda, &c.

at the ſame time for the exerciſe of his new-invented *Religion*; and it is recorded as an Inſtance of his Injuſtice, that he [f] violently diſpoſſeſſed certain poor *Orphans*, the Children of an Inferior Artificer a little before deceaſed, of the Ground on which it ſtood, and ſo founded this firſt Fabrick for his Worſhip, with the like Wickedneſs as he did his *Religion*. And having thus ſettled himſelf in *this Town*, he continued there ever after, to the time of his Death. For which reaſon it thenceforth loſing the Name of *Yathreb*, became called [t] *Medinato 'l nabi*, i. e. *The City of the Prophet*, and ſimply *Medina*, by which Name it hath been ever ſince called, even unto this day.

[f] Diſputatio Chriſtiani, c. 4.

[t] Geographia Nubienſis Clim. 2. part. 5. Append. ad eandem cap. 8. Golii notæ ad Alfraganum, p. 98. Abul Feda. Alkamùs, &c.

From this flight of *Mahomet*, the [u] *Hegira*, which is the *Æra* of the *Mahometans*, begins its Computation. It was firſt appointed by *Omar* the *Third Emperor* of the *Saracens*, on this [vv] occaſion. There hapned a Conteſt before him about a Debt of Money. The *Creditor* had from his *Debtor* a Bill, where-

[u] Alfraganus cap. 1. Golii notæ ad eundem, p. 53. Elmacin, lib. c. 1. & c. 3. Eutychius. Abul Faraghius. Abul Feda, &c.

[vv] Ecchelenſis Hiſt. Arab. Part. 1. c. 10.

Pocockii Spec. Hiſt. Arab. p. 172, 173.

in

in he acknowledged the Debt, and obliged himſelf to pay it on ſuch a day of ſuch a Month. The Day and the Month being paſs'd, the *Creditor* ſues his *Debtor* before *Omar* for the Money. The *Debtor* acknowledged the Debt, but denied the day of Payment to be yet come, alledging the Month in the Bill mentioned, to be that Month in the year next enſuing; but the *Creditor* contended that it was that Month in the year laſt paſt; and for want of a Date to the Bill, it being impoſſible to decide this Controverſy, *Omar* called his *Council* together, to conſider of a Method how to prevent this difficulty for the future; where it was decreed, That all Bills and other Inſtruments ſhould ever after have inſerted into them the date both of the day of the *Month*, and alſo of the *Year*, in which they were ſigned. And as to the *Year*, he having conſulted with *Harmuzan*, a Learned *Perſian* then with him, by his advice ordained all Computations to be made for the future from the *Flight of Mahomet* from *Mecca* to *Medina*. And for this reaſon this *Æra* was called the *Hegira*, which in the *Arabic Language* ſignifieth a *Flight*. It takes its beginning from the ſixteenth day

day of *July*, in the Year of our *Lord* Six hundred twenty and two. And ever ſince this Decree of *Omar* (which happen'd in the eighteenth Year of it) it hath conſtantly been uſed among the *Mahometans*, in the ſame manner as the Computation from the Incarnation of our *Lord Chriſt* is with us *Chriſtians*. The day that *Mahomet* left *Mecca*, was on [x] the firſt of the *Former Rabia*, and he came to *Medina* on the [y] twelfth of the ſame *Month*. But the *Hegira* begins two Months before, from the firſt of *Moharram*. For that being the firſt *Month* of the *Arabian Year*, *Omar* would make no alteration as to that, but anticipated the Computation fifty nine days, that he might begin his *Æra* from the beginning of that Year in which this *Flight* of the *Impoſtor* hapned, which gave Name thereto. Till the appointing of this *Æra* it was uſual with the *Arabians* to compute from the laſt great War they were engaged in. And at *Mecca* the *Æra* of the *Elephant*, and the *Æra* of the *Impious War*, being thoſe which they computed by all the time of *Mahomet*, I ſhall give an account of them.

[x] Golii notæ ad Alfraganum, p. 52, & 55.
[y] Elmacin lib. 1. c. 1.

The

The *Æra* of the *Elephant* had its beginning from [z] a War which the Inhabitants of *Mecca* had with the *Ethiopians*. It happen'd on that very year in which *Mahomet* was born, on this occaſion. About Seventy years before the time of *Mahomet*, there reigned over the *Homerites* an ancient *Nation* of the *Arabs*, lying to the *South* of *Mecca*, a certain *King* called [a] *Du Nawas*, who having embraced the *Jewiſh Religion*, perſecuted the *Chriſtian*, which had been planted there for at leaſt Three hundred years before, and did the utmoſt he was able to extirpate it out of his *Dominions*. For which purpoſe he made him a *deep Ditch* or *Furnace* in the Earth, and after having heated it with Fire, cauſed all thoſe of the *Chriſtian Religion* to be thrown thereinto, who would not renounce their *Faith*, and turn to *Judaiſm*. During which Perſecution the [b] *Arabian Writers* tell a very memorable Story of a *Chriſtian Woman*, who being brought to the *Furnace* with a Son of hers very young, whom ſhe carried in her Arms, was at the ſight of the Fire ſo affrighted, that ſhe drew back as if ſhe would rather chuſe to comply with the Perſecutors, and

[z] Al Kodai. Golii notæ ad Alfraganum p. 34. Pocockii Spec. Hiſt. Arab. p. 173, & 174.

[a] Abul Feda. Al Maſudi. Ecchelenſis Hiſt. Arab. part 1. c. 10. Pocockii Spec. Hiſt. Arab. p. 62.

[b] Al Maſudi. Ecchelenſis ib.

and renounce her *Faith*, than thus periſh for it; at which the Child cried out, *Fear not, Mother, to dye for your Religion, for then after this fire you ſhall never feel any other.* Whereon the Mother being again encouraged, went on and compleated her *Martyrdom.* This *Perſecution* drove ſeveral of the *Homerite Chriſtians* to fly into *Ethiopia* for ſafety; where making their Complaints to the *King*, who was a *Chriſtian*, of the cruel Perſecution of *Du Nawas* againſt them, prevailed with him to ſend *Aryat* his Uncle, with an Army of Seventy thouſand Men for their Relief; [c] who having overthrown *Du Nawas* in Battel, purſued him ſo hard, that he forced him into the Sea, where he periſhed. Whereon the *Kingdom of the Homerites* fell into the Hands of the *Ethiopians*, and *Aryat* governed it twenty years. After him ſucceeded *Abraham Al Aſhram*, who having built a famous [d] Church at *Sanaa*, the chief City of the *Homerites*, abundance of *Arabians* reſorted thither to the *Chriſtian Worſhip*, ſo that the *Temple of Mecca* began to be neglected, and the *Heathen*

[c] Al Jannabi. Ahmed Ebn Yuſef Ecchelenſis Hiſt. Arab. part. 2. c. 1. Pocokii Spec. Hiſt. Arab. p. 63.

[d] Abul Feda. Al Jannabi. Ahmed Ebn Yuſef. Zamachſhari Bidawi, & Jalalani in Commentariis ad cap. 105. Alcorani. Pocockii Spec. Hiſt. Arab. p. 64. Golii notæ ad Alfraganum p. 54.

Worſhip

Worſhip there hitherto performed with ſo great Concourſe from all Parts of *Arabia* to grow into decay: At which the Men of *Mecca* were exceedingly diſturbed. For they had the chief of their ſupport from the great reſort of *Pilgrims*, who came thither every year from all Parts of *Arabia* to Worſhip their *Heathen Deities*, and perform their annual ſolemn Ceremonies unto them. And therefore to expreſs their Indignation againſt *this Church*, which ſo much threatned their main Intereſt with total ruin, ſome of them went to *Sanaa*, and getting privately into the *Church*, did in a moſt contumelious manner defile it all over with their Excrements. At which *Abraham* was ſo incenſed, that to revenge the Affront, he ſwore the Deſtruction of the *Temple of Mecca*: And accordingly, to effect it, marched thither with a great Army, and beſieged the City. But not being able to compaſs his end, (I ſuppoſe for want of Proviſions for his numerous Forces in ſo deſart and barren a Country) he was forced to march back again with Loſs and Diſgrace; and becauſe he had ſeveral *Elephants* in his Army, for that reaſon this was called, *The War of the Elephant*;

Elephant; and the *Æra* by which they reckoned from it, *The Æra of the Elephant*. And to this War is it, that the 105th *Chapter* of the *Alcoran*, called the *Chapter of the Elephant*, doth relate; where *Mahomet* tells us, How *the Lord treated them that came mounted upon Elephants to ruin the Temple of* Mecca, *and that he defeated their treacherous Design, and ſent againſt them great Armies of Birds, which threw down Stones upon their Heads, and made them like Corn in the Field, which is deſtroyed and trodden down by the Beaſts.* Where [e] the *Commentators* of the *Alcoran* tell us, That to preſerve the *Temple of Mecca* from the intended Deſtruction, *God* ſent againſt the *Ethiopians* great Armies of Birds, each of which carried three Stones, the one in the Mouth, and the other two in the two Feet, which they threw down upon their Heads; and that thoſe Stones, although not much bigger than Peaſe, were yet of that weight, that falling upon the Helmet, they pierced that and the Man thorough; and that on each of them was written the Name of him that was to be ſlain by it; and that the Army of the *Ethiopians* being thus deſtroyed, *the Temple*

[e] Zamachſhari. Bidawi. Jalalani, *&c.*

Temple of Mecca was ſaved. For *Mahomet* having reſolved to continue that *Temple* in its former Reputation, and make it the chief place of his *new invented Worſhip*, as it had been before of the *Heathen*, coined this *Miracle* among many others, of purpoſe to gain it the greater Veneration in the minds of his deluded Followers, altho there might be ſeveral then alive, who were able to give him the lye thereto, it being but fifty four Years before the beginning of the *Hegira*, that this War happened. For it was the very Year [f] in which *Mahomet* was born. But perchance this *Chapter* came not forth in publick, till *Othman*'s Edition of the *Alcoran*, which was many years after, when all might be dead, that could remember any thing of this War, and the Fable thereby out of danger of being contradicted by any of thoſe who knew the contrary.

[f] Golii notæ ad Alfraganum, p. 54. Pocockii Spec. Hiſt. Arab. p. 64.

The *Æra of the Impious War* began from the twentieth Year of the *Æra of the Elephant*, and had its Name from a terrible War, which was then waged between [g] the *Koraſhites* and *Kaiſailanites*, in which *Mahomet* firſt [h] entred the School

[g] Pocockii Spec. Hiſt. Arab. p. 174. Golii notæ ad Alfraganum, p. 54.

[h] Al Kodai. Al Kamus, *&c.* Pocockii Spec. Hiſt. Arab. p. 174. in Margine.

of War under his Uncle *Abu Taleb*, being then twenty Years old. It was called the *Impious War*, becauſe it proceeded to that heat and fury, that they carried it on even in thoſe Months, when it was reckoned impious among them to wage War. For it was [i] an Ancient Conſtitution through all *Arabia*, to hold four Months of the Year ſacred, in which all War was to ceaſe: And theſe were the Months of *Moharram*, *Rajeb*, *Dulkaada*, and *Dulhagha*; the Firſt, the Seventh, the Eleventh, and the Twelfth of the Year, in which it was obſerved with the greateſt Religion among all their *Tribes*, to uſe no Act of *Hoſtility* againſt each other, but with how great Fury ſoever one *Tribe* might be engaged againſt another (as was uſual among them), as ſoon as any of thoſe *Sacred Months* began, they all immediately deſiſted, and taking off the heads from their Spears, and laying aſide all other Weapons of War, had intercourſe, and intermingled together, as if there had been perfect Peace and Friendſhip between them, without any fear of each other; ſo that if a Man ſhould meet on *thoſe Months* him that had ſlain his Father, or his Brother, he durſt

[i] Al Jauhari. Al Shareſtani. Al Kamus. Cazwini. Golius in notis ad Alfraganum, p. 4, 5, & 9 Pocockii Spec. Hiſt. Arab. p. 174, & 176.

durſt not meddle with him, how violently ſoever his Hatred or Revenge might prompt him to it. And this was conſtantly obſerved among all the *Ancient Arabs*, till broken in this War, which from hence was called the *Impious War*. And in this *Impious War* [k] *Mahomet* having firſt taken Arms, gave a preſage thereby to what impious purpoſe he would uſe them all his Life after.

[k] Al Kodai. Al Kamus. Pocockii Specim. Hiſt. Arab. p. 174.

But the *Hegira* being that which all of the *Mahometan Religion* have ever ſince the Conſtitution of *Omar* computed by; the Subject-Matter of the *Hiſtory* which I now write, obligeth me henceforth to make uſe of this *Æra* through the remaining part of it. But becauſe it computeth by *Lunary Years* only, and not by *Solary*, it's requiſite that I here inform the Reader of the Nature of thoſe Years, and the manner how the *Hegira* computeth by them. Anciently the *Arabs*, although [l] they always uſed *Lunary Years*, yet by intercalating Seven Months in Nineteen Years, in the manner as do the *Jews*, reduced them to *Solary Years*; and conſequently had their Months always fixed to the ſame Seaſon of the year. But

[l] Al Jauhari. Ebnol Athir. Pocockii Specim. Hiſt Arab. p 177.

this growing out of uſe about the time of *Mahomet*, their year hath ever ſince been ſtrictly *Lunary*, conſiſting only of Three hundred fifty four Days, eight Hours, and Forty eight Minutes, [m] which odd Hours and Minutes in thirty Years making Eleven Days exactly, they do intercalate a Day on the 2d, 5th, 7th, 10th, 13th, 15th, 18th, 21ſt, 24th, 26th, and 29th years of this *Period*. So that their year in thoſe years of this *Period*, conſiſts of Three hundred fifty five Days, by reaſon of the intercalated Day, which they then add to the laſt Month of the Year. And this Year all that profeſs the *Mahometan Religion* have ever made uſe of; and there is a Paſſage in the *Alcoran* [n], whereby they are confined to it. For the *Impoſtor* there calls it an *Impiety to prolong the Year*, that is, by adding an *Intercalary Month* thereto. So that according to this Account, the *Mahometan Year* falling eleven Days ſhort of the *Solary*; it hence comes to paſs, that the beginning of the Year of the *Hegera* is unfixed and ambulatory, (the next year always beginning eleven days ſooner than the former) and therefore ſometimes it happens in *Summer*, for

[m] Golii notæ ad Alfraganum, p. 11. Scaliger de Emendatione temporum, lib. 2. Cap de Anno Hegeræ.

[n] Alcoran, c. 9.

ſometimes in *Spring*, ſometimes in *Winter*, and ſometimes in *Autumn*; and in thirty three Years compaſs goes thorough all the different Seaſons of the Year, and comes about again to the ſame time of the *Solary Year*, although not exactly to the ſame Day. Which being like to create ſome Confuſion to us who are uſed to the *Solary Year*; to prevent this, after the Year of the *Hegera*, in the Margin I add the day of the Month in the Year of our *Lord* in which it begins. The Months of the *Arab Year* are as followeth: 1. *Moharram.* 2. *Saphar.* 3. *The former Rabia.* 4. *The later Rabia.* 5. *The former Jomada.* 6. *The later Jomada.* 7. *Rajeb.* 8. *Shaban.* 9. *Ramadan.* 10. *Shawall.* 11. *Dulkaada.* 12. *Dulhagha.* The firſt hath thirty Days, and the ſecond twenty nine, and ſo alternatively to the end of the Year, only on the Intercalary Years, *Dulhagha* hath thirty Days, becauſe of the Day added, but on all other Years only twenty nine.

The firſt thing that [o] *Mahomet* did after his having ſettled himſelf at *Medina*, was to marry his Daughter *Fatima* to his Couſin *Ali*. She was the

Heg. 1. July 16. A.D 622.

[o] Elmacin, lib. 1. c. 1. Abul Feda, *&c.*

only Child then living, of ſix which were Born to him of *Cadigha*, his firſt Wife; and indeed the only one which he had, notwithſtanding the multitude of his Wives [p], that ſurvived him, whom he exceedingly loved, and was uſed to give great Commendations of her, reckoning her among the perfecteſt of Women. For he was [q] uſed to ſay, that among Men there were many perfect, but of Women he would allow only four to be ſuch, and theſe were *Aſiah*, the Wife of *Pharaoh*; *Mary*, the Mother of *Chriſt*; *Cadigha* his Wife; and *Fatima* his Daughter. From her all that pretend to be of the Race of *Mahomet*, derive their deſcent.

[p] Abul Faraghius, p. 103.

[q] Abul Feda, Pococki Specim Hiſt. Arab. p. 183.

And now the *Impoſtor* having obtained the end he had been long driving at, that is, a *Town* at his command, where to arm his Party, and head them with ſecurity, for the further proſecution of his Deſign, he here enters on a new Scene. Hitherto he had been preaching up his *Impoſture* for thirteen years together; for the remaining ten years of his Life he takes the Sword and fights for it. He had long been teaſed and perplexed at *Mecca* with Queſtions, and Objections, and Diſputes about what

what he preached, whereby being often gravell'd and nonplus'd, to the Laughter of his Auditors, and his own Shame and Confuſion, out of hatred to this way [r] he henceforth forbids all manner of diſputing about his *Religion*; and that he might be ſure to have no more of it, makes it for the future to be no leſs than Death for any one in the leaſt to contradict or oppoſe any of the Doctrines which he had taught. The way that his *Religion* was to be propagated, he now tells his Diſciples was not by Diſputing, but [s] by Fighting; and therefore commands them all to arm themſelves, and ſlay with the Sword all thoſe that would not embrace it, unleſs they ſubmitted to pay *an Annual Tribute* for the redemption of their Lives. And according to this his Injunction, even unto this day, all who live under any *Mahometan Government*, and are not of their *Religion*, [t] pay an Annual Tax for a conſtant Mulct of their Infidelity (which in *Turkey* [v] is called the *Carradge*) and are ſure to be puniſhed with [vv] death, if in the leaſt they contradict or oppoſe any Doctrine that is received among them to have been taught by *Mahomet*. And cer-

[r] Alcoran, c. 4. Cantacuzen Orat. 1a. Sect 12. Johannes Andreas, c. 12.

[s] Alcoran, c. 2 3, 4, 9, &c. Johannes Andreas, c. 12. Diſputatio Chriſtiani, c. 8. Cantacuzeni Orat. 1a. Apolog 4. Richardi Confutatio, c. 10.

[t] Thevenot, Part. 1. lib. 1. c. 55.

[v] Thevenot, Part. 1. Book 1. c. 28.

[vv] Cantacuzen. Orat. 2. Sect. 5. Thevenot, Part. 1. lib. 1 c. 28.

tainly there could not be a wiſer way deviſed for the upholding of ſo abſurd an *Impoſture*, than by thus ſilencing under ſo ſevere a penalty all manner of Oppoſition and Diſputes againſt it.

After the *Impoſtor* had ſufficiently infuſed this *Doctrine* into his *Diſciples*, he next proceeds to put it in practice; and having erected his *Standard*, calls them all to come armed thereto, where having enrolled them all for the War, [x] he gave his *Standard* to his Uncle *Hamza*, conſtituting him thereby his *Standard-bearer*; and out of the ſpecial confidence he had in him, ſent him out on the firſt Expedition which was undertaken in his Cauſe. For underſtanding that [y] *the Caravan of Mecca* was now on the Road in their return from *Syria*, he ordered out *Hamza* with a Party of Thirty Horſe to way-lay and plunder them; and he having accordingly poſted himſelf in a Wood in the Country of *Yamama*, by which they were to paſs, there tarried their coming; but on their approach, finding them guarded with Three hundred men, ſent from *Mecca* to convoy them ſafe home, he durſt not ſet upon them, but fled, and returned to *Medina*, without effecting any thing.

[x] Elmacin lib. 1. c. 1.

[y] Elmacin ib. Diſputat. Chriſtiani, c. 4.

And

And ſeveral other Expeditions which were this Year undertaken of the ſame nature had no better ſucceſs.

The next Year a very rich *Caravan* going from *Mecca* towards *Syria*, and carrying a great quantity both of Goods and Money which belonged to the Merchants of *Mecca*, that traded into that Country, he went out with Three hundred and nineteen Men to intercept it. Heg. 2. July 5. A. D. 623.

But [a] coming up with them at a place called *Beder*, he found them guarded by a Convoy of a Thouſand Men, under the Command of *Abu Sophian*, whereon a fierce Battel enſued between them; but *Mahomet* gaining the Victory, *Abu Sophian* made as good a Retreat as he could back again to *Mecca*, ſaving moſt of the *Caravan* with him, at which *Mahomet*'s Men much [b] repined. However great Spoils were gained by them in this *Battel*, which had like to have made a Quarrel among them about the diviſion. For the *Army* conſiſting of two Parties, the Men of *Medina*, who were called the *Anſars*, that is, *Mahomet's Helpers*; and the Men of *Mecca*, who were called the *Mohagerins*, that is, *the Companions of his flight*; the [c] former would have had

[a] Elmacin lib. 1. c. 1. Abul Faraghius, p. 102. Alcoran, c. 3. & Commentatores in illud caput.

[b] Alcoran, c. 3.

[c] Hottingeri Bibliotheca Orientalis, c. 2. ad Suratam Octavam Alcorani.

had a larger ſhare than the latter. To ſalve this Controverſy, *Mahomet* compoſed the Eighth Chapter of his *Alcoran*, wherein he adjudgeth the fifth part to himſelf, and the reſt to be equally divided between them.

The Succeſs of this Battel gave great encouragement to the *Impoſtor*, and his party. He frequently brags of it in his *Alcoran*, and would have it believed that [d] two *Miracles* were wrought for his obtaining of it; the firſt, That *God* made his Enemies ſee his Army as double to what it was, which helped to diſmay them; and the ſecond, That he ſent *Troops of Angels* to his aſſiſtance, which helped to overcome them. They were to the number of Three thouſand (as [e] he himſelf tells us); but being inviſible to every one's Eyes but his alone, the credit of it ſtands upon no better foundation, than the reſt of his *Impoſture*, his own ſingle *Teſtimony* only.

[d] Alcoran, c. 3. Bidawi.

[e] Alcoran, c. 3.

This Year he altered the [f] *Kebla*, that is the place towards which they directed their Prayers. For it was uſual among the People of the *Eaſt* of all *Religions*, to obſerve one particular point of the *Heavens*, towards which they all turned their Faces when they prayed. The

[f] Abul Faraghius, p. 102. Al Kodai. Abul Feda. Johannes Andreas, c. 6.

The *Jews*, in what part of the World ſoever they were, prayed with their Faces [g] towards *Jeruſalem*, becauſe there was their *Temple*; the *Arabians* [h] towards *Mecca*, becauſe there was the *Caaba*, the chief place of their *Heathen Worſhip*; the *Sabians* [i] towards the *North Star*; and the *Perſian Idolaters*, who held *Fire* and *Light* to be their chief *Gods*, [k] towards the *Eaſt*, becauſe from thence the *Sun* did ariſe, which they held to be the chief Fountain of both. *Mahomet* from the beginning of his *Impoſture* had directed his *Diſciples* to pray [l] with their Faces towards *Jeruſalem*, which he was uſed to call the *holy City*, and the *City of the Prophets*, and intended to have ordered his *Pilgrimages* thither, and to have made it the chief place where all his Sect were to worſhip. But now finding that his Followers ſtill bore a ſuperſtitious veneration to the *Temple of Mecca*, which had for many Ages before been the chief place of the *Idolatrous Worſhip* of the *Arabians*, and that it would be a very prevalent Argument to reconcile his Fellow-*Citizens* to him, if he ſtill preſerved their *Temple* in its former honour, he changed his former Law to ſerve his preſent

[g] Daniel, c 6. v. 10. Buxtorfii Synagoga Judaica, cap 10. Maimonides in Halachoth Tephillah, c. 1. Sect. 3.
[h] Abul Faraghius, p. 102.
[i] Abul Faraghius, p. 184.
[k] Pocockii Specim. Hiſt. Arab. p. 148.
[l] Abul Feda. Abul Faraghius, p. 102. Johannes Andreas, c. 6. Pocockii Spec. Hiſt. Arab. p. 175.

preſent purpoſe, and henceforth directed his *Diſciples* to pray with their Faces towards [m] *Mecca*, and ordained the *Temple* of that place, which from its ſquare form was called the *Caaba* (that word ſignifying a ſquare in the *Arabic Tongue*) to be the chief place of worſhip for all of his *Religion*, to which they were ſtill to perform their *Pilgrimages* as in former times. And to this Change he was the more inclined out of his averſion to the *Jews*, againſt whom having about this time contracted an irreconcilable hatred, he liked not any longer to conform with them in this Rite. And that his *Followers* might be diſtinguiſhed from them in this particular, is the reaſon [n] which he himſelf gives for this change. However, [o] many of his Diſciples were much ſcandalized hereat, judging no truth nor ſtability in that *Religion*, which was ſo often given to change, and ſeveral left him thereon.

[m] Alcoran, c. 2. Johannes Andreas, c. 2. & c. 6.

[n] Alcoran, c. 2.

[o] Johannes Andreas, c. 6.

From this time, the more to magnify the *Temple of Mecca*, and to give the greater honour and reputation thereto, have we all thoſe Fabulous Stories invented, which the *Impoſtor* tells us concerning

concerning it. As that it was [p] firſt built in *Heaven* to be the place where the *Angels* were to worſhip, and that *Adam* worſhipped at it while in *Paradiſe*; but being caſt down from thence (for they place *Paradiſe* in *Heaven*) he prayed *God*, that he might have ſuch a *Temple* on *Earth*, towards which he might pray, and go round it in holy worſhip unto him in the ſame manner as the *Angels* went round that which he had ſeen in *Heaven*: That thereon *God* ſent down the ſimilitude of that *Temple* in Courtains of Light, and pitched it at *Mecca* in the place where the *Caaba* now ſtands, which is, ſay they, exactly under the *Original*, which is in *Heaven*: That there, after the death of *Adam*, *Seth* built it with Stones and Clay; and that all the People of *God* there worſhipped till the *Flood*, by which it being overthrown, *God* commanded *Abraham* again to rebuild it, having ſhewn him the form of the Fabrick in a Viſion, and directed him to the place by his viſible *Shecinah* reſiding on it: That accordingly [q] *Abraham* and *Iſmael* rebuilt it in the place where it now ſtands: And that *Iſmael* ever after, living at *Mecca*, there worſhipped *God* with the true Worſhip; but

[p] Shareſtani Pocockii Spec. Hiſt. Arab. p. 115. Sionitæ Appendix ad Geographiam Nubienſem, c. 7.

[q] Alcoran, c. 2, 3, & 22. Al Jannabi in vita Abrahami. Shareſtani. Zamachſhari ad cap. 2dum Alcorani. Sharifol Edriſi. Liber Agar. Johannes Andreas, c. 1.

but his Poſterity afterwards corrupted it with *Idolatry*, and prophaned this holy *Temple* with *Idols*, from which he was now to purge it, and conſecrate it anew to the true Worſhip of *God*, to which it was primitively intended. And he did not only thus retain *the Temple of Mecca*, but alſo the *Pilgrimages* thither, and all the abſurd Rites which were performed at them in the times of *Idolatry*. For theſe being the things which long uſe had created a great veneration for in the minds of the *Arabians*, by adopting them all into his *new Religion*, he made it go down the eaſier with them. And indeed this was the principal piece of his Craft, ſo to frame his *new Religion* in every particular, as would beſt take with thoſe, to whom he propoſed it.

As to this *Temple of Mecca*, and what it was before *Mahomet*, all that is true of it, is this. It was an *Heathen Temple* in the ſame veneration among the *Arabs* that the *Temple of Delphos* was among the *Greeks*, whither all their [r] *Tribes* for many Ages came once a year to perform their *Idolatrous Ceremonies* to their *Gods*, till at length *Mahomet* having forced them to exchange their *Idolatry*

[r] Shareſtani. Golii notæ ad Alfraganum, p. 8, & 9 Makrizi. Pocockii Spec. Hiſt Arab. p. 177, & 311.

latry for another *Religion* altogether as bad, made this *Temple* alſo undergo the ſame change, by appointing it thenceforth to be the chief place for the performing of that falſe Worſhip, which he impoſed, in the ſame manner, as it was before of that which he aboliſhed, and ſo it hath continued ever ſince.

This ſame Year he alſo appointed the Month of [f] *Ramadan* to be a Month of *Faſt*. At his firſt coming to *Medina*, [t] finding the *Jews* obſerving the celebration of their great *Faſt of the Expiation* on the Tenth of their Firſt Month, which is *Tiſri*, he asked what it meant? And being told it was a *Faſt* appointed by *Moſes*, he replied, that he had more to do with *Moſes* than they, and therefore ordained the Tenth day of *Moharram*, the Firſt Month of the *Arab Year*, to be a *ſolemn Faſt* with his *Muſſlemans* in imitation hereof, which by a name alſo borrowed from the *Jews*, he called *Aſhura*, which is the ſame with the *Hebrew Aſhor*, that is, the *Tenth*, it being the [u] Tenth day of the Month *Tiſri*, on which this *Faſt of the Expiation* was kept among them. And he did alſo at firſt adopt other of their *Faſts* into his Religion, hoping by theſe means to win them

[f] Abul Faraghius p. 102. Alkodai.
[t] Al Kazwini. Pocockii Specim. Hiſt. Arab. p. 309.

[u] Leviticus c. 16. v. 29. Miſna in Tract. *Yoma*, & Maimonides in Tract. *Yom. Kippur*.

them over unto him. But finding them ſtill to oppoſe him all they could, and on all occaſions to perplex him and his *Followers* with Queſtions and Difficulties about his *Religion*, which he could not find Anſwers for, and on the account hereof to diſparage and deride him and his *Impoſture*, he contracted that averſion and hatred againſt them, that he reſolved to differ from them [w] in this too, as well as in the particular laſt mentioned; and therefore aboliſhing the ſaid *Faſts*, which he had taken from them, in imitation of the Chriſtian way, with whom about this time (it ſeems) he was very deſirous to ingratiate himſelf, he appointed the whole Month of *Ramadan* to be as it were his *Lent*, or a continued time of ſolemn faſting. And this Year the Month of *Ramadan* beginning in the Month of *March*, it did now exactly fall in with the time of the *Chriſtian Lent*. But the reaſon which he himſelf gives for his appointing of it was, becauſe [x] on this Month, as he pretends, the *Alcoran* firſt came down from *Heaven* to him, that is, that *Chapter* of it which he firſt publiſhed. Before it was a Month uſually [y] dedicated to Jollity and good Chear among

[w] Ebnol Athir.

[x] Alcoran, c. 2.

[y] Ebn Ahmed. Al Makrizi. Pocockii Spec. Hiſt. Arab. p. 175.

among the *Arabs*, and while they intercalated the Year, always fell in the heat of Summer; and therefore it was cled *Ramadan*, [z] becauſe of the *Ramado'l Har*, i. e *the vehemency of the heat*, which then hapned.

[z] Al Jauhari. Ebnol Athir. Golii notæ ad Alfraginum p. 7 Pocockii Spec. Hiſt. Arab p. 176.

The reſt of this Year [a] he ſpent in Predatory Excurſions upon his Neighbours, robbing, plundering, and deſtroying all thoſe that lived near *Medina*, who would not come in and embrace his *Religion*.

[a] Elmacin. Abul Faraghius.

The next Year he made War [b] upon thoſe *Tribes* of the *Arabs*, which were of the *Jewiſh Religion* near him; and having taken their *Caſtles*, and reduced them under his Power, ſold them all for Slaves, and divided their Goods among his *Followers*. He being exceedingly exaſperated againſt *Caab*, one of their *Rabbies*, this War was principally undertaken for his ſake, that he might take him [c] and put him to death; but not being able to light on him in any of thoſe Places which he had taken, he ſent out Parties to ſearch after him, ordering them to kill him wherever they ſhould find him. The reaſon [d] of his bitter hatred againſt him was this. *Caab*

Heg. 3. June 24. A.D. 624.

[b] Elmacin lib. 1. c. 1.

[c] Elmacin. ib.

[d] Eccheſenſis Hiſt Arab. part. 1. c. 1. & Eutych. Vindicat. p. 303, & 304.

was a very eminent Poet among the *Arabians*, and having a *Brother* called *Bejair*, that had turned *Mahometan*, he made a very *Satyrical Poem* upon him for this Change, wherein he ſo terribly galled the *Impoſtor*, that he could not bear it, but reſolved to revenge the Affront with his deſtruction, if ever he could get him into his hands. For ſome time *Caab* eſcaped all the Snares which he laid for him; but after his power had increaſed ſo far, that the greater part of *Arabia* had ſubmitted to him, he found he could be no longer ſafe, but by making his peace with him; and therefore to purchaſe it, came in unto him, and profeſſed himſelf a *Mahometan* alſo. Hereon *Mahomet* bad him repeat that *Poem* which had ſo much offended him, which he did, putting the name of *Abu Beker* in every Verſe, where formerly was the name of *Mahomet*; but this not doing, *Mahomet* would not give him his pardon, although at that time he did not take any advantage of his voluntary coming in unto him. Whereon putting his Wits to work, he had recourſe to this farther Device for the obtaining of his ſecurity from him. For being informed that *Mahomet* had lately gotten

gotten a new *Miſtreſs*, whom he exceedingly doted upon, and much regretted her abſence from him while then abroad upon the Wars; the *crafty Jew* ſtruck in with this Paſſion for the mollifying of him, and compoſed an excellent Poem in her commendation, which having repeated before him, he ſo took the heart of the *old Lecher* thereby, that he not only pardoned him, but alſo received him into the number of his particular *Favourites*, and made him one of his chief *Confidents* ever after. And as a mark of his Favour then beſtowed on him the Cloak which he wore, which being kept by him out of an affected veneration to the *Impoſtor*, as an holy Relict, was afterwards bought by *Moawias*, when he came to the *Empire*, for Thirty thouſand pieces of Gold, and was made the *Robe* which he and all his *Succeſſors* of the Houſe of *Ommia* conſtantly wore on all Solemn Occaſions. And it's ſaid of this *Caab*, that he afterwards became ſo intimate with *the Impoſtor*, that he took him into his greateſt Secrets, even to that of the *Impoſture* it ſelf, in compoſing the *Alcoran*, for which his great Skill in the *Arabick Language*, and all other Learn-

ing then in uſe among them, exceedingly qualified him.

Towards the end of this year hapned the Battle of *Ohud*, which had like to have proved fatal to the *Impoſtor*. For [e] *Abu Sophian*, to revenge the laſt Year's Affront, marched againſt him with an Army of Three thouſand Foot, and Two hundred Horſe; and having ſeized the Mountain of *Ohud*, [f] which was only four Miles diſtant from *Medina*, he ſo diſtreſſed that place from thence, that *Mahomet* was forced to hazard Battel to diſlodge him from that Poſt, although he could make no more than a Thouſand men to lead out againſt him. However, in the firſt Conflict he had the better, but at laſt being overborn by the number of the Enemy, he loſt many of his men, and among them *Hamza* his Uncle, who bore the *Standard*, and was himſelf grievouſly wounded in ſeveral places, and had been ſlain, but that *Telha, one of his Companions, and Nephew to Abu Beker*, came in to his reſcue, in which Action [g] he received a wound in his Hand, which deprived him of the uſe of ſome of his Fingers ever after.

To ſalve the Objections which were raiſed againſt him on this Defeat, he was

[e] Elmacin lib. 1 c. 1. Abul Faraghius, p. 102.

[f] Geographia Nubienſis Clim. 2. part. 5.

[g] Diſputatio Chriſtiani c. 5. *with which compare* Abul Faraghius p. 117. *For there it is ſaid* Telha *had a lame Hand.*

was much put to it. Some [h] argued againſt him, How he that was a *Prophet of God*, and ſo much in his favour, as he pretended, could be overthrown in Battel by the *Infidels*. And others murmured as much for the loſs of their Friends and Relations, who were ſlain in the Battel. To ſatisfy the former, he laid the cauſe of the overthrow on the Sins of ſome that followed him; and ſaid, that for this reaſon *God* ſuffered them to be overthrown, that ſo the Good might be diſtinguiſhed from the Bad, and thoſe who were *true Believers* might on this occaſion be diſcerned from thoſe who were not. And to ſtill the Complaints and Clamours of the latter, he invented his Doctrine of *Fate* and *Deſtiny*, telling them, That thoſe who were ſlain in the Battel, though they had tarried at home in their Houſes, muſt have died notwithſtanding when they did, the time of every man's Life being predeſtinated and determined by *God*, beyond which no caution is able in the leaſt to prolong it; that the *Deſtiny* of all is ſtated to an hour, which cannot be altered; and therefore thoſe who were ſlain in the Battel, died no ſooner than they muſt otherwiſe have done;

[h] Alcoran c. 3.

but in that they died fighting for the *Faith*, they gained the advantage of the Crown of *Martyrdom*, and the Rewards which were due thereto in *Paradiſe*, where he told them they were alive with *God* in Everlaſting Bliſs, which was of greater advantage than all the *Treaſures* in the world could in this Life have been unto them: That they were there rejoycing very much, that they had laid down their Life ſo happily, as by thus fighting in the *Cauſe of God*, and *his Law*, and were expreſſing among themſelves exceeding gladneſs, that thoſe who ran to hinder them from going to the Battel, met them not. Both which *Doctrines* he found ſo well to ſerve his turn, that he propagated them on all occaſions after. And they have been the darling [i] Notions of all this *Sect* ever ſince, eſpecially in their Wars, where certainly nothing can be more conducive to make them fight valiantly, than a ſetled Opinion, That whatever dangers they expoſe themſelves to, they cannot die either ſooner or later than is otherwiſe unalterably predetermined that they muſt; and that, in caſe this predetermined time be come, in dying fighting for their *Religion*, they ſhall

[i] Ricaut's *History of the Preſent State of the* Ottoman *Empire Book* 2. *Chap.* 8.

ſhall obtain that happineſs, as to become *Martyrs* thereby, and immediately enter into *Paradiſe* for the reward hereof.

In the fourth Year of the *Hegira* he waged War [k] with the *Nadirites*, a *Tribe* of the *Jewiſh Arabs* in his Neighbourhood, whom he preſſed ſo hard, that he forced them to leave their *Caſtles*; part of them retiring to *Chaibar*, a City belonging to thoſe of their *Religion*; and part flying into *Syria*. Thoſe later that fled into *Syria*, *Mundir Ebn Omar* with a party of the Men of *Medina* perſued after, and having overtaken them near the Borders of that Country, put them all to the Sword, excepting only one Man that eſcaped. With ſuch Cruelty did thoſe *Barbarians* firſt ſet up to fight for that *Impoſture*, they had been deluded into. This ſame Year he fought the ſecond Battel of *Beder*, and had many other Skirmiſhes with thoſe who refuſed to ſubmit to him, in which he had ſometimes proſperous, and ſometimes dubious Succeſs. Heg. 4 June 13. A.D. 625.

[k] Elmacin lib. 1. c 1. Abul Faraghius p. 102.

But while his *Army* was abroad on theſe Expeditions, ſome of his Princi-

pal Men engaging at Play and Drink, in the heat of their Cups fell a quarrelling, which raiſed ſuch a diſturbance among the reſt of his Men, that they had like to have fallen all together by the Ears, to the confounding of him and all his deſigns; and therefore for the preventing of the like miſchief for the future [1], he forbad the uſe of Wine, and all Games of Chance ever after. And to make his Prohibition the more influential, he backs it with a [m] *Fable* of two *Angels*, called *Arut* and *Marut*, who he tells us were in times paſt ſent down from *Heaven* to adminiſter Juſtice, and teach men Righteouſneſs in the *Province* of *Babylon*; That while they were there, a certain Woman coming to them for Juſtice, invited them home to Dinner, and ſet *Wine* before them, which God had forbidden them to drink; but being tempted by the pleaſantneſs of the Liquor to tranſgreſs the Divine Command, they became ſo Drunk, that they tempted the Woman to lewdneſs; who promiſed to conſent on condition that the one of them ſhould firſt carry her to *Heaven*, and the other bring her back again. But the Woman being got to *Heaven* would not

[1] Al Kodai. Pocockii Specim. Hiſt. Arab p. 175. Alcoran. cap. 5 Fortalit. Fid. lib 4. Conſid. 5ª.

[m] Alcoran, cap. 2 Zimchſhari & Bidawi aliiq; Commentatores ad illud caput Dialogu Mahometis cum Abdollah. Richardi Confutatio Legis Saracenicæ, c. 4. Cantacuzen. Orat. 2 Sect. 15. Bellonius, lib. 3. c. 6. Guadagnol. Tract 2. c. 4. Elibro Agar.

not come back again, but declared to *God* the whole matter. Whereon for reward of her Chaſtity, ſhe was made the *Morning Star.* And the *Angels* having this Option given them, whether they would be puniſhed for their wickedneſs either now or hereafter, choſe the former; whereon they were hung up by the Feet by an Iron Chain in a certain Pit near *Babylon*, where they are to continue ſuffering the Puniſhment of their Tranſgreſſion till the *Day of Judgment.* And that for this reaſon God forbad the uſe of *Wine* to all his Servants ever after. But [n] *Busbequius*, and out of him [o] *Ricaut* give the reaſon of his forbidding the uſe of *Wine* from another occaſion; which they thus relate; Mahomet *making a Journey to a Friend of his, at Noon entred into his houſe, where there was a Marriage-Feaſt, and ſitting down with the Gueſts, he obſerved them to be very merry and jovial, kiſſing and embracing one another, which was attributed to the chearfulneſs of their Spirits raiſed by the Wine, ſo that he bleſſed it as a ſacred thing in being thus an Inſtrument of much Love among Men. But returning to the ſame Houſe the next day, he beheld another face of things, as gore blood*

[n] Epiſt. 3.

[o] *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 2. Chap. 25.

blood on the Ground, an Hand cut off, an Arm, Foot, and other Limbs diſmembred; which he was told was the effect of the Brawls and Fighting, occaſioned by the Wine, which made them Mad, and inflamed them into a Fury thus to deſtroy one another. Whereon he changed his mind, and turned his former Bleſſing into a Curſe, and forbad it ever after to all his Diſciples. But he himſelf ſeems totally to refer the reaſon of the Prohibition, to the Quarrel which *Wine* and *Play at Games of Chance* had cauſed among them. For in the 5th Chapter of the *Alcoran*, where he gives his *Law* concerning this matter, his words are, *The Devil deſires to ſow Diſſention and Hatred among you through Wine, and Games of Chance, to divert you from remembring God, and praying unto him. Abandon Wine and Games of Chance. Be obedient to God, and the Prophet his Apoſtle, and take heed to your ſelves.* The truth of the matter is, the *Arabians* [p] were given to drink *Wine* to great exceſs, when they could come by it, and being of an hot Temper, as living moſt of them within the *Torrid Zone*, were liable to be inflamed by it into the higheſt Diſorders; and this *Mahomet*

[p] Ecchelenſis, Hiſt. Arab. Part. 1. c. 5. Richardi Confutatio, c. 8.

met having had ſufficient experience of, particularly in the dangerous Inſtance I have mentioned, did in reſpect of his *Arabians*, prudently enough provide againſt the like miſchief for the future, by thus taking away the Cauſe from whence it did flow.

The next Year was the War of the *Ditch*, where *Mahomet* was in great danger of being totally ruined. For the Men of *Mecca* having entred into Confederacy with ſeveral of the *Tribes* of the *Jewiſh Arabians*, to whom he had declared himſelf a mortal Enemy [q], marched againſt him under the Command of *Joſeph*, the Brother of *Abu Sophian*, with an Army of Ten thouſand Men. *Mahomet* marched forth to meet them, but being terrified with their number, by the advice of *Abdollah Ebn Salem*, the *Perſian Jew* abovementioned, (whom *Elmacinus* calls *Salman*) fortified himſelf with a *Deep Ditch*, within which Intrenchment the Enemy beſieged him many days, which time the crafty *Impoſtor* employed to corrupt over to his Intereſt their Leading Men. In which Attempt having ſucceeded with ſome of them, he did by their means ſow ſuch

Heg. 5. June 2. A. D. 627.

[q] Elmacin, lib. 1. c. 1. Abul Faraghius, p. 102.

ſuch Diſſentions among the reſt, as ſoon extricated him from all this danger he was fallen into, which hapned on this occaſion. There was then in the Enemies Camp, [r] *Amrus Ebn Abdud*, an Eminent *Koraſhite*, and Uncle to *Ali*, who having the Reputation of being the beſt Horſe-man in *Arabia*, to ſhew his Manhood while the two Armies lay thus idle againſt each other, rode up to *Mahomet*'s Trenches, and challenged any of his Army to fight with him in a *ſingle Combat*. *Ali*, although his *Nephew*, accepts the *Challenge*, and having ſlain *Amrus*, and alſo another that came to his aſſiſtance, thoſe whom *Mahomet*'s *Inſtruments* had wrought into a Diſſention from the reſt, took this opportunity [s] to deſert the *Camp*, and march home. Whoſe Example the reſt in this Conſternation following, the whole Army broke up, and ſeparated. And ſo this War, from which ſo much was expected, ended in nothing, but the loſs of ſix Men on *Mahomet*'s ſide, and three on the other.

But though the *Enemy* could make no uſe of the Advantage they had, yet [t] *Mahomet* knew how to make the beſt of that which they gave him by this Retreat.

[r] Ecchelenſis, Hiſt Arab. Part. 1. c. 3. Abul Faraghius, p. 102.

[s] Abul Faraghius p. 102. Elmacin. lib. 1. c. 1.

[t] Elmacin, lib. 1. c. 1.

Retreat. And therefore immediately marching after the *Cozaites*, one of the *Jewiſh Tribes* confederated againſt him, beſieged them in their Fortreſſes, and forced them to ſurrender at Mercy to *Saad Ebn Maad*, one of his chief Commanders. But he being ſore of a Wound he had received at the War of the *Ditch*, in revenge thereof cauſed the Men, and among them *Habib Ebn Atab*, their chief Commander, to be put to the Sword, and the Women and Children to be ſold for Slaves, and all their Goods to be given for a Prey unto his Soldiers; and as ſoon as this was executed, died himſelf of the Wound, which he had thus cruelly revenged.

In the ſixth Year he ſubdued [u] the *Lahianites*, the *Muſtalachites*, and ſeveral other Tribes of the *Arabs*. The *Muſtalachites* were of the Poſterity of the *Chozaites*, whom *Coſa* expelled out of *Mecca*. [vv] *Mahomet* having overthrown them in Battel, ſlew moſt of the Men according to his bloody manner, and took their Wives and Children Captives, among whom finding *Juweira*, the Daughter of *Hareth*, a Woman of excellent Beauty, [x] he fell in Love with her,

Heg. 6. May 23 A.D. 627.

[u] Abul Faraghius, p. 102. Elmacin. lib. 1. c. 1.

[vv] Abul Feda. Pocockii Specim. Hiſt. Arab. p. 42.

[x] Elmacin. lib. 1. c. 1.

her, and took her to him to Wife, and for her ſake releaſed all of her Kindred that were found among the Captives.

And now the *Impoſtor*, after ſo many advantages obtained in his Wars, being much increaſed in ſtrength [y], marched his Army againſt *Mecca*, and at *Hadibia*, a place near that City, on the Road from thence to *Jodda*, a Battel was fought between them, the conſequence of which was, that neither ſide gaining any advantage over the other, they there agreed on a *Truce* for Ten Years. The Conditions of which were, That all within *Mecca* who were for *Mahomet*, might have liberty to join themſelves to him; and on the other ſide, Thoſe with *Mahomet*, who had a mind to leave him, and return to their Houſes in *Mecca*, might alſo have the ſame liberty. But for the future, if any of the Citizens of *Mecca* ſhould go over to *Mahomet* without the Conſent of the *Governor of the City*, he ſhould be bound on demand to render them unto him. And that if *Mahomet*, or any of his Party had a mind to come into the *City*, they might have liberty ſo to do at any time during the *Truce*, provided

[y] Elmacin. lib. 1. c. 1.

provided they came unarmed in a peaceable way, and tarried not above three days at a time.

By this Truce *Mahomet* being very much confirmed in his Power, took on him [z] thenceforth the Authority of a *King*, and was inaugurated by the Chief Men of his Army under a Tree near *Medina*, which immediately (it ſeems curſed by the Authority given ſo wicked an *Impoſtor* under it) withered away and periſhed, which the *Mahometans* themſelves relate, but make another Interpretation of it.

[z] Elmacin. ib.

On *Mahomet*'s having thus made *Truce* with the Men of *Mecca*, and thereby obtained free acceſs for any of his Party to come into that *City*, he thenceforth ordained them to make their [a] *Pilgrimages* thither, which have ever ſince with ſo much *Religion* been obſerved by all of his *Sect* once every Year. This was an ancient Rite of the *Heathen Arabs*, it having been a conſtant Uſage [b] among them for many Ages foregoing to come once a Year to the *Temple of Mecca*, there to worſhip their *Heathen Deities*. The time of this their *Pilgrimage* [c] was in the Month of *Dulhagha*;

[a] Al Kodai. Pocockii Spec. Hiſt. Arab. p. 175.

[b] Vide ſupra ad Annum Hegeræ ſecundum.

[c] Shareſtani. Makrizi. Go-

lii notæ ad Alfraganum, p. 8, & 9. Pocockii Spec. Hiſt. Arab. p. 177.

and

and on the tenth Day of that Month was their great *Feſtival*, in which the chiefeſt Solemnities of their *Pilgrimage* were performed, and therefore it was called *Ayd al Cabir*, i. e. *the great Feaſt*; and alſo, becauſe theſe Solemnities did chiefly conſiſt in offering up Sacrifices and Oblations, *Ayd al Korban*, that is, *The Feaſt of Oblation*; and the whole Solemnity, *Al Hagha*, i. e. *The Solemn Feſtival*, in the ſame Senſe as the *Hebrew* word *Chag*, from which it is derived, ſignifieth any of the three *Solemn Feſtivals*, on which the *Jews* were thrice every Year to appear before the *Lord* at the *Temple of Jeruſalem*. And from hence the Month in which this *Feſtival* falls, is called among them *Dulhagha*, which is as much as to ſay, *The Month of the Solemn Feſtival*. And that all might have free liberty ſafely to come to this *Feſtival* from all Parts of *Arabia*, and again ſafely return, was the reaſon that not only this *Month*, but alſo the preceding and following were held *Sacred* among them, in which it was not lawful to uſe any Act of Hoſtility againſt any Man, as I have afore ſhewn. And therefore this *Solemn Pilgrimage to Mecca* having been a *Religious Uſage*, which

which all the *Tribes of the Arabs* had long been devoted to, and was had in great Veneration among them, *Mahomet* thought not fit to ruffle them with any Innovation in this matter, but adopting it into his *Religion*, retained it juſt in the ſame manner as he found it practiſed among them with all the ridiculous Rites appendant thereto, and ſo it is obſerved even unto this day by all of that *Religion*, as one of the *Fundamental Duties* of it. For the *Crafty Impoſtor* taught them concerning it (as he did of all the other *Heathen Rites of the Arabs*, which he found neceſſary to retain) that it was a *Command* from *God* to *Abraham* and *Iſmael*, annually to obſerve this *Pilgrimage* to *Mecca*; and that it was given unto them on their rebuilding the *Caaba*; and that at firſt it was only uſed to the Honour of *God*, in the coming of all the *Arabs* thither once every Year, there to worſhip together before him in one Holy Aſſembly, in the ſame manner as the *Jews* were after commanded thrice eve-Year to worſhip before him in their three Solemn Feſtivals at *Jeruſalem*: But that in proceſs of time it became perverted to *Idolatry*, from which he

was now commanded again to reſtore it to its primitive uſe. And in the making of this Eſtabliſhment, he had no ſmall reſpect to his *Native City*, that he might preſerve to it the ſame benefit of this *Pilgrimage*, which it had before ſo long enjoyed. And in thus providing for the Intereſt of that People in the very *Religion* which he was a framing, he thought he might the eaſier prevail to draw them over unto it. And in this he was not miſtaken. For had he totally aboliſhed this *Pilgrimage*, it being the greateſt Honour and Benefit which that place enjoyed, and by which indeed it did moſtly ſubſiſt; their Intereſt would have engaged them to that vigorous Oppoſition againſt him, that in all likelihood he would never have become Maſter of that *City*, and for want thereof have miſcarried in the whole Deſign.

Heg. 7. May 11. A.D. 628.

And now being thus eſtabliſhed in the Sovereignty, which he had been ſo long driving at, he took to him all the *Inſignia* belonging thereto; but ſo that ſtill he retained the *Sacred Character* of *Chief Pontiff* of his *Religion*, as well as the *Royal*, which he had now inveſted himſelf

himſelf with, and tranſmitted them both together to all his *Succeſſors*, who by the *Title* of *Caliphs* reigned after him; ſo that they were in the ſame manner as the *Jewiſh Princes* of the Race of the *Maccabees*, *Kings and Chief Prieſts* of their People at the ſame time. Their *Pontifical Authority* chiefly conſiſted in giving the Interpretation of the *Mahometan Law*, in ordering all Matters of *Religion*, and alſo in officiating in the Duties of it themſelves, as well in Praying as Preaching in their Publick *Moſques*, as on all more Solemn Occaſions they were uſed to do. And at length this was all the Authority the *Caliphs* were left poſſeſſed of, they being totally ſtript of all the reſt, firſt by the *Governors of the Provinces* [d], (who about the Year of the *Hegera*, 325. aſſumed the *Regal Authority* to themſelves, and made themſelves *Kings* each in their particular *Governments*) and after by others, who roſe up on this Diſtraction of the *Empire* to uſurp upon them, till at laſt they left them nothing elſe but the Name and Shadow of what they had afore been. For although thoſe *Princes* ſtill paid ſome Deference to the *Caliph*, as to a Sacred

[d] Elmacin. lib. 3. cap. 1. Abul Faraghius, &c.

Perſon, (in the ſame manner as is now paid to the *Pope* of *Rome* by the *Princes of his Communion*) and ſuffered him to be prayed for through all the *Moſques* of their *Dominions*, and his Name to be inſerted in the *Publick Offices*, even before their own, as if they had ſtill been no more than his *Lieutenants* in the *Government*, as in former times; yet as to all things relating to the *Government* of their particular States, they diſowned all manner of Obedience unto him, and often depoſed him, and put another in his ſtead, as they thought would beſt ſuit with their Intereſt, which was uſually done according as this *Prince* or that *Prince* made themſelves Maſters of *Bagdat*, the City where the *Caliph* reſided, till at length the *Tartars* came in, and in that Deluge of Deſtruction with which they did overrun all the *Eaſt*, put a total end to their very Name and Being, as well as their Authority. Ever ſince that time, moſt *Mahometan Princes* have a particular Officer appointed in their Reſpective Dominions, who ſuſtains this Sacred Authority, formerly inveſted in the *Caliphs*, who in *Turky* is called the *Mufti*, and in *Perſia* the *Sadre*; but they being

[e] Abul Faraghius, p. 339.

ing under the Power of the *Princes* that appoint them, are moſt an end made uſe of for no other purpoſe, but as Tools of State to ſerve their Intereſt, and make the *Law* ſpeak what at any time they ſhall judge moſt agreeable to it, how wicked and unjuſt ſoever it be.

As ſoon as *Mahomet* had finiſhed his *Moſque* at *Medina*, he always if on the place, officiated in it himſelf both in Praying, and alſo in Preaching to the People; for which he had no other convenience at firſt, than a piece of a *Beam*, or the *Stump of a Palm-Tree* droven into the Ground, on the *Top* of which he leaned when he did officiate. But being now inveſted with the Supreme Authority, he thought this too mean an accommodation for his Dignity; and therefore by the advice of one of his Wives, cauſed a *Pulpit* to be built for him which had two Steps up into it, and a Seat within to ſit on; and this the *Impoſtor* ever after made uſe of, leaving his Beam. And thoſe, who writing of *Mahomet*'s Miracles, tell us among others, That a *Beam* groaned at him [f], mean this *Beam* which they ſay groaned at *Mahomet*'s leaving of it, thereby

[f] Al Gazali. Pocockii Spec. Hiſt. Arab. p. 188.

expreſſing its grief for being thus deſerted. *Othman Ebn Affan*, when he came to be *Caliph*, hung his *Pulpit* with *Tapiſtry*, and *Moawias* advanced it higher, adding ſix Steps more to it. For being [g] ſo exceeding Fat that he could not ſtand while he officiated, as all his Predeceſſors had done, he was forced to ſit when he preached to the People; and therefore that he might be the better heard, he raiſed the *Pulpit* to this heighth, and ſo it now remains in that *Moſque* at *Medina* even to this day.

[g] Elmacin. lib. 1. c. 7. Eutychius, Tom. 2. p. 360. Abul Faraghius, p. 124.

This Year he led forth his Army [h] againſt *Chaibar*, a City inhabited by *Arabs* of the *Jewiſh Religion*, who being overthrown by him in Battel, he beſieged their City and took it by Storm. And here thoſe who are the Magnifiers of *Ali*, tell this *Miracle* of him, That in the Aſſault, *Sampſon*-like, he plucked up *one of the Gates of the City*, (which was of that weight, ſaith *Abul Feda*, that eight other Men could not move it) and held it before him for a Shield to defend himſelf againſt the beſieged, till the City was taken. On *Mahomet*'s entring the Town, he took up his Quarters in the Houſe of *Hareth*, one of

[h] Abul Faraghius p. 102. Elmacin. lib. 1. c. 1.

of the Principal Inhabitants of the Place, whoſe Daughter [i] *Zainab* making ready a *Shoulder of Mutton* for his Supper, poyſoned it. And here thoſe who are for aſcribing *Miracles* to *Mahomet*, tell us, That the *Shoulder of Mutton* ſpoke to him, and diſcovered that it was poyſoned; but it ſeems if it did ſo, it was too late to do him any good. For *Baſher*, one of his Companions, falling on too greedily to eat of it, fell down dead on the place. And although *Mahomet* had not immediately the ſame Fate, becauſe not liking the taſte, he ſpit out again what he had taken into his Mouth, yet he let down enough to do his buſineſs. For he was never well after this Supper, and at three Years end died of it. The *Maid* being asked why ſhe did this, anſwered, That ſhe had a mind to make trial whether he were a *Prophet*, or no. For were he a *Prophet*, ſaid ſhe, he would certainly know that the Meat was poyſoned; and therefore would receive no harm from it; but if he were not a *Prophet*, ſhe thought ſhe ſhould do the World good Service in ridding it of ſo wicked a *Tyrant*.

[i] Abul Feda. Al Kodai. Al Jannabi. Diſputatio Chriſtiani, c. 8. Richardi Confutatio, c. 13. Pocockii Spec. Hiſt. Arab. p. 189, 190.

After this [k] he reduced under his ſubjection *Beder*, *Watiha*, and *Selalima*, which were alſo *Towns* belonging to the *Jewiſh Arabs*, who rendred to him on *Articles*; and theſe were, That they ſhould continue in their former Habitations, paying for *Tribute* one half of the Income of their *Date-Trees* every year; but to be at his diſcretion to expel them when he ſhould think fit. Under the protection of which Agreement they ſtill retained their former Poſſeſſions, and dwelt in them without any diſturbance, till the Reign of *Omar*, who pretending that *Mahomet* had given charge in his laſt Sickneſs not to permit *two Religions* in *Arabia*, drove them all out.

[k] Elmacin. lib. 1. c. 1.

Heg. 8. April 30. A.D. 629.

The *Impoſtor* by thoſe many Acquiſitions having now increaſed his Strength to an Army of Ten thouſand Men, reſolved to make himſelf Maſter of *Mecca*, and therefore pretending they had broken the *Truce*, [l] marched ſuddenly upon them, before they were aware of his Deſign; and therefore being totally unprovided in that Surprize to put themſelves into a Poſture of Defence againſt him, they found themſelves neceſſitated to

[l] Abul Faraghius, p. 103. Elmacinus lib. 1. c. 1.

to yield unto him. Whereon *Abu Sophian* taking with him *Al Abbas*, one of the Uncles of the *Impoſtor* (who although of his *Religion*, had it ſeems tarried ſtill at *Mecca*) went out unto him, and by turning *Mahometan*, ſaved his life; and the City, without any oppoſition, was rendred to him at diſcretion. On his entry into it having put to death ſuch as had been moſt violent againſt him, all the reſt, without any further oppoſition, ſubmitted unto him, and embraced his *Religion*. And therefore having thus made himſelf abſolute Maſter of the place, he immediately ſet himſelf to purge the *Caaba* of its *Idols*, and conſecrate that *Temple* anew to his *Religion*, as having reſolved ſtill to continue it in its priſtine honour, by making it the chief place of Worſhip for all of his Sect. There[m] were a multitude of *Idols* within the *Temple*, and as many without, ſtanding round its *Area*, all which *Mahomet* cauſed to be pulled down and deſtroyed, and the place to be totally cleared of them. The chief among thoſe *Idols* were thoſe of *Abraham* and *Iſmael* within the *Temple*, and that of *Hoball* without. The reſt were of *Angels* and *Prophets*, and others of their principal

[m] Pocockii Spec. Hiſt. Arab pag. 95, 96, 97, 98.

Saints

Saints departed, whom they worſhiped only as *Mediators*, in the ſame manner as the *Romaniſts* now do their *Saints*, and the *Images* which they erect unto them. For the *Arabians* always held that there was [n] but one only *God the Creator and Governor of all things*, whom they called *Allah Taal*, i. e. the *Supreme God*, and *God of Gods*, and *Lord of Lords*, whom they durſt never repreſent by any *Image*. But being (as they held) ſo great and high as not to be approached to by men while here on *Earth*, but through the mediation of Advocates or Interceſſors interpoſing for them unto him in *Heaven*; That *Angels* and *Holy Men Beatified* might perform this Office for them, was the reaſon that they ſet up their *Images*, and built them *Temples*, and directed their Worſhip and Devotions unto them. And in this did conſiſt the whole of the *Arabian Idolatry*, which *Mahomet* now by deſtroying theſe *Idols* put a total end unto.

[n] Pocockii Spec. Hiſt. Arab. pag. 107, & 108.

As ſoon as it was heard among the Neighbouring *Arabs*, that *Mahomet* had made himſelf Maſter of *Mecca*, the [o] *Hawazins*, the *Thakifians*, and ſeveral other *Tribes*, immediately gathered together under the Command of *Melec Ebn Auf*,

[o] Elmacin lib. 1, c. 1.

Auf, to fall upon him, before he ſhould encreaſe his Power any further. Hereon *Mahomet* appointing *Gayat Ebn Aſad* to be Governor of *Mecca*, marched out againſt them with Twelve thouſand men. In the Valley of *Honaina*, which lieth between *Mecca* and *Tayif*, both Armies met, and in the firſt Encounter *Mahomet* [p] was beaten, though much ſuperior to the Enemy in number, and driven back to the Walls of *Mecca*, [q] which he aſcribes to the overconfidence of his men in their numbers; which cauſing them to neglect their Enemy, did thereby give them this advantage over them. But the *Impoſtor* [r] having gathered up his ſcattered Forces, and rallied them again into a Body, acted more cautiouſly in the ſecond Conflict, and then, [s] as he ſaith, by the help of inviſible Troops of *Angels* (which are reckoned by ſome *Commentators* on the *Alcoran*, to be Eight thouſand, and by others to be Sixteen thouſand) gave his Enemies ſuch a total defeat, [t] that he took from them their Baggage, with their Wives and Children, and all their Subſtance, which conſiſted moſtly of great Flocks of Sheep, and Herds of Cattle. For theſe being

[p] Zamachſhari, *and* Bidawi *on the* 9th *Chapter of the* Alcoran.

[q] Alcoran, chap. 9.

[r] Bidawi & Zamachſhari ib.

[s] Alcoran, c. 9.

[t] Elmacin, lib. 1. c. 1.

being of the *Nomad Arabs*, it was their Cuſtom to carry their Wives and Children, and all that they had with them, where-ever they moved. After this Battel, theſe People ſent *Ambaſſadors* unto him to pray the reſtoration of their Wives and Children, to whom *Mahomet* gave this Option, to chuſe which they would have again reſtored unto them, either their Wives and Children, or their Goods: Whereon they having choſen their Wives and Children, *Mahomet* divided all their Goods which he had taken from them among his Soldiers. Only *Melic Ebn Auf*, their General, now he ſaw his Power was ſuch as no more to be reſiſted, came in and embraced his *Religion*, and thereon had all his Goods again reſtored unto him.

[u] Pocockii Hiſt. Arab. p. 91, & 92.

The remaining part of the Year [u] was ſpent in demoliſhing the *Heathen Temples*, and deſtroying their *Idols* in all places through *Arabia*, where his Power reached. To which purpoſe ſeveral of his Commanders being ſent out with Parties, *Saad* deſtroyed the *Idol* of *Menah*, *Chalid* that of *Al Uzza*, and the Temple of *Boſſa* built thereto, and others the reſt of them. So that this Year proved very fatal to the *Idols* of the

the *Arabs*, they being moſt of them now deſtroyed, and the former Worſhippers of them forced to ſubmit to *Mahomet*, and embrace his *Impoſture*.

And now having brought moſt parts of *Arabia* under his Power, the enſuing Year [w] he turned his Arms towards *Syria*, and poſſeſſed himſelf of *Tabuc*, a Town belonging to the *Greek Empire*, and from thence falling on the *Princes* of *Dauma* and *Eyla*, forced them to become *Tributaries* unto him, and then returned to *Medina* in the Month *Rajeb*. While he was abſent on this Expedition, the *Tayifians*, whom he had begun to beſiege the former Year, being much preſſed by ſome of his Lieutenants, whom he had committed the proſecution of that War unto, were forced to ſubmit and embrace his *Impoſture*, which they had afore been ſo averſe unto; of which he having received an account on his return, he ſent thither *Abu Sophian* to diſarm them of all their Weapons and Inſtruments of War, and appointed *Othman Ebn Abulas* to be their Governour. And this was the laſt Year in which he went to the War.

Heg. 9. April 20. A.D. 630.

[w] Abul Faraghius p. 103. Elmacinus lib. 1. c 1.

And

Heg. 10. April 9. A. D. 631.

And now the Power of the *Impoſtor* being much encreaſed, the fame of it ſo terrified the reſt of the *Arabs*, which had not yet felt his Arms, [x] that they all came in and ſubmitted to him, and embraced his *Impoſture*. So that this Year his *Empire* and his *Religion* became eſtabliſhed together through all *Arabia*, and he ſent his Lieutenants into all parts of it to govern in his Name, who deſtroying the *Idol-Temples*, and all other the remains of the *Arabian Idolatry* where-ever they came, ſet up his new-invented *Religion* in its ſtead, and forced all men by the power of the Sword to conform thereto.

[x] Elmacin lib. 1. c 1. Abul Feda.

The greateſt part of this Year being ſpent in ordering and ſettling theſe Matters, [y] towards the end of it *Mahomet* took a Journey in *Pilgrimage* to *Mecca*, and entred thither on the Tenth day of *Dulhaga*, which is the great day of that *Solemnity*, where a great concourſe of people reſorted to him from all parts of *Arabia*, whom he inſtructed in his *Law*, and then returned again to *Medina*. This *Pilgrimage* of his is by his Followers called the *Pilgrimage of Valediction*, becauſe it was the laſt which he made.

[y] Elmacin lib. 1. c. 1. Abul Feda. Abul Faraghius, p. 103.

But

But although he was arrived to this heighth, yet he wanted not Oppoſers, who gave him great diſturbance in this his new acquired *Empire*. For ſeveral others ſeeing how he had advanced himſelf to be a great *King*, by pretending to be a *Prophet*, thought to do ſo too. [z] Among whom the Chief was *Moſoilema*, who ſet himſelf up with this Pretence in the Country of *Yamama*, and gathering a great Company after him, preached to them, That he was aſſociated with *Mahomet* in the Prophetick Office, and ſent with the ſame Commiſſion to reduce them from *Idolatry* to the true Worſhip of *God*, and in order thereto he alſo publiſhed his *Alcoran* among them. For which reaſon the *Mahometans* call him the *Lying Moſoilema*, and ſpeak of him always with deteſtation. However he encreaſed to a very conſiderable Power, leading a great Army after him. [a] And at the ſame time *Aſwad* ſtarted up in *Hamyar*, or the Country of the *Homerites*, with the ſame Pretence, and ſeized on *Sanaa*, *Naſra*, and *Tayif*. And after him *Taliha*, and others, thought to have plaid the ſame Game, but could not hit on the ſame Succeſs, being all in their turns ſubdued

[z] Abul Farap. 103. Elmacin lib. 1. c. 1, & 2. Diſputatio Chriſtiani cap. 17.

[a] Elmacin lib. 1. c. 1, & 2.

ſubdued and brought to nothing. But this Work *Mahomet* not being able to undertake himſelf, was forced to leave it to his Succeſſor.

Heg. 11. March 28. A. D. 632.

For after his return [b] to *Medina* from his late *Pilgrimage*, he began daily to decline through the force of that Poiſon, which he had taken three years before at *Caibar*, which ſtill working in him, at length brought him ſo low, as forced him on the 28th day of *Saphar* (the ſecond Month of their Year) to take his Bed, and on the twelfth day of the following Month he died, after having been Sick thirteen days. The beginning of his Sickneſs was a ſlow Fever, which at length made him delirous, whereon [c] he called for Pen, Ink, and Paper, telling them that he would dictate a Book to them, which ſhould keep them from erring after his Death. But *Omar* would not admit this, ſaying, the *Alcoran* ſufficeth, and that the *Prophet*, through the greatneſs of his Malady knew not what he ſaid. But others, who were preſent, were of another mind, and expreſſed a great deſire, that the Book might be wrote, which their *Prophet* ſpoke to them of, whereon

[b] Abul Faraghius p. 103. Elmacin lib. 1. c. 1. Eurychius Tom. 2. p. 251. Abul Feda. Al Jannabi. Al Kodai. Shareſtani, &c.

[c] Bochari. Shareſtani. Al Jannabi. Pocockii Spec. Hiſt. Arab. p. 178, 179.

on a Contention arose between them, some being of *Omar*'s mind, and some of the contrary, at which *Mahomet* taking offence, bid them all be gone, telling them, That it did not become them thus to contend in his presence. So the Book was not wrote, the loss of which was afterwards lamented by some of his Followers as a great Calamity to their Cause.

During his Sickness[d], he much complained of the bit which he had taken at *Caibar*, telling those that came to visit him, That he had felt the Torments of it in his Body ever since; that at times it brought on him very dolorous Pains, and that then it was going to break his very Heart-strings. And when among others, there came to see him the *Mother* of *Bashar*, who died on the spot of that Poyson, [e] He cried out, *O Mother of* Bashar, *the Veins of my Heart are now breaking of the bit which I eat with your Son at* Chaibar. So it seems notwithstanding the intimacy he pretended with the Angel *Gabriel*, and the continual *Revelations* which he bragged that he received from him, he could not be preserved from thus perishing, by the Snares of a silly Girl.

[d] Abul Feda. Ebnol Athir. Ebn Phares. Al Jannabi.

[e] Al Jannabi. Pocockii Spec. Hist. Arab. p. 190.

On his Death there was great Confuſion among his Followers. Many of them [f] would not believe that he could dye. *For*, ſaid they, *how can he dye ſince he is to be a Witneſs to God for us? It cannot be ſo, he is not dead, but is only taken away for a ſeaſon, and will return again, as did Jeſus.* And therefore they went to the Door of the Houſe, where the dead Corps lay, crying out, *Do not Bury him, for the Apoſtle of God is not Dead.* And *Omar* being of the ſame mind, drew his Sword, and ſwore, that if any one ſhould ſay, That *Mahomet* was dead, he would immediately cut him in pieces. *For* (ſaid he) *the Apoſtle of God is not dead, but only gone for a ſeaſon*; *as* Moſes, *the Son of* Amran, *was gone from the People of* Iſrael *for forty Days, and then returned to them again.* For the compoſing of this Diſorder, *Abu Beker* came in, crying out unto them, *Do you worſhip* Mahomet, *or the God of* Mahomet? *If you worſhip the God of* Mahomet, *he is Immortal and liveth for ever*; *but as to* Mahomet, *he certainly is dead.* And then from ſeveral Paſſages in the *Alcoran*, he proved that he muſt dye as well as other Men. Which having ſatisfied *Omar* and his Party,

[f] Abul Feda. Shareſtani. Al Jannabi. Pocockii Spec. Hiſt. Arab. p. 179.

Party, they then all took it for granted, that *Mahomet* was dead, and no more to return to Life again till the general Reſurrection of all Mankind. What goes ſo current among us, as if the *Mahometans* expected *Mahomet* again to return to them here on Earth, is totally an Error. There is no ſuch Doctrine among them, nor are there any of them, that ever fancied ſuch a thing, ſince the time that *Omar* was convinced of his miſtake herein.

But this diſorder was no ſooner appeaſed [g], but another aroſe to a much greater heat about his Burial. The *Mohagerins*, that is, thoſe who accompanied him in his Flight from *Mecca*, would have him carried thither to be buried in the place where he was Born. The *Anſars*, that is, thoſe of *Medina*, who joined with him, would have him buried there where he died. And there were others, who had a fancy to have him carried to *Jeruſalem*, and there buried among the Sepulchres of the *Prophets*. For that, ſaid they, was the City of the *Prophets*. And while each Party ſtrove to have their own way complied with, the Conteſt grew ſo high, that they had like to have all

[g] Abul Faraghius, p. 103. Ahmed Ebn Yuſef. Abul Feda. Shareſtani. Pocockii Specim. Hiſt. Arab. p. 180.

gone together by the Ears; but that the wiſdom of *Abu Beker* compoſed this matter alſo. For he coming in, told them, That he had often heard from the *Prophet* himſelf, that *Prophets* were to be buried in the place where they died. And then without more ado commanded the Bed whereon he lay to be plucked out, and a Grave to be immediately dug under it, to which all conſented, and there they buried him forthwith in the place where he died, which was in the Chamber of *Ayeſha*, his beſt beloved Wife at *Medina*, and there he lieth to this day without *Iron-Coffin* or *Loadſtones* to hang him in the Air, as the Stories which commonly go about of him among *Chriſtians* fabulouſly relate. There was indeed [h] one *Dinocrates*, a famous *Architect*, that had a device by building the Dome of the Temple of *Arſinoe* at *Alexandria*, of *Loadſtone*, to make her Image all of Iron hang in the middle of it, as if it were in the Air; but there was no ſuch attempt ever made as to *Mahomet*'s Carkaſs. For that being buried in the manner, as I have related, hath lain in the ſame place without being moved or diſturbed ever ſince, only they have built

[h] Plinius, lib. 34. c. 14.

built over it [i] a ſmall Chappel, which joineth to one of the Corners of the chief *Moſque* of that City, which was the firſt that was ever erected to that impious Superſtition, *Mahomet* himſelf being the firſt Founder of it, as hath been afore related. Here ſuch *Pilgrims*, as think fit, on their return from *Mecca* call in to pay their Devotions, but there is no Obligation from their *Law* for it. The *Pilgrimage* which that enjoins being to be performed to the *Caaba* at *Mecca*, and not to the *Tomb* of the *Impoſtor* at *Medina*, as ſome have erroneouſly related.

[i] Appendix ad Geographiam N. bienſem cap. 8. Thevenot part. 1. Book 2. chap. 21.

And thus ended the Life of this wicked *Impoſtor* [k], being full Sixty three years old on the day in which he died, that is, according to the *Arabian* Account, which make only Sixty one of our Years. For Twenty three years he had taken upon him to be a *Prophet*, of which he lived thirteen at *Mecca*, and ten at *Medina*. During which time, from very mean beginnings, he aroſe by the impulſe of his Ambition, and the ſagaciouſneſs of his Wit to that heigth, as to make one of the greateſt *Revolutions* that ever hapned in the World, which immediately gave Birth

[k] Eutychius Tom 2. p 251 Elmacin lib. 1. c. 1. Abul Faraghius, p 103. Abul Fedi. Al Jannabi. Al Kodai, &c.

to an *Empire*, which in Eighty years time extended its Dominions over more Kingdoms and Countries, than ever the *Roman* could in Eight hundred. And although it continued in its ſtrength not much above Three hundred Years, yet out of its Aſhes have ſprung up many other *Kingdoms* and *Empires*, of which there are three at this day, the largeſt, and moſt Potent upon the face of the Earth, I mean the Empire of *Turky*, the Empire of *Perſia*, and the Empire of the *Mogul* in *India*, which God hath permitted of his All-wiſe providence ſtill to continue for a Scourge unto us *Chriſtians*, who having received ſo Holy, and ſo Excellent a *Religion* through his mercy to us in *Jeſus Chriſt our Lord*, will not yet conform our ſelves to live worthy of it.

[1] Elmacin, lib. 1. c 1. Abunazar. Abul Feda. Al Kodai. Schikardi Tarich, p. 32.

He [1] was as to his Perſon of a proper Stature, and comely Aſpect, and affected much to be thought to reſemble *Abraham*. He had a very piercing and ſagacious Wit. And for the accompliſhing of the Deſign which he undertook, was thoroughly verſed in all the Arts, whereby to inſinuate into the favour of Men, and wheedle them over to ſerve his purpoſes, to which he chiefly

chiefly owed the ſucceſs of his undertaking.

For the firſt part of his Life [m] he led a very wicked and licentious Courſe, much delighting in Rapin, Plunder, and Bloodſhed, according to the uſage of the *Arabs*, who moſtly followed this kind of Life, being almoſt continually in Arms one *Tribe* againſt another, to plunder and take from each other all they could. However the *Mahometans* would have us believe, That he was a Saint from the fourth year of his Age. For then [n] ſay they, The Angel *Gabriel* took him from among his Fellows, while at play with them, and carrying him aſide, cut open his Breaſt, and took out his Heart, and wrung out of it that black drop of Blood in which, ſay they, was contained the *Fomes peccati*, ſo that he had none of it ever after. And yet in the Forty eighth Chapter of his *Alcoran*, he brings in *God* giving him a large *Charter* of Pardon for all his Sins paſt and to come.

His two predominant Paſſions were *Ambition* and *Luſt*. The courſe which he took to gain *Empire*, abundantly ſhews the former; and the multitude of Women which he had to do with, proves

[m] Bartholomæus Edeſſenus. Diſputatio Chriſtiani, *&c.*

[n] Liber de Generatione & nutritura Mahometis. Johannes Andreas, c. 1. Bellonius lib. 3. c. 1. Guadagnol. p. 169. e libro Agar. Ecchelenſis. Hiſt Arab. Part 1. c. 23.

the later. And indeed these two run thorough the whole Frame of his *Religion*, there being scarce a Chapter in his *Alcoran*, which doth not lay down some Law of War and Bloodshed for the promoting of the one; or else give some liberty for the use of Women here, or some promise for the enjoyment of them hereafter to the gratifying of the other.

While *Cadigha* lived, (which was till the fiftieth year of his Age) I do not find that he took any other Wife. For she being the rise and foundation of his Fortunes, it seems he durst not displease her, by bringing in another Wife upon her. But she was no sooner dead, but he multiplied them to a great [o] number; besides several Concubines which he had. They that say the fewest, allow him to have married [p] Fifteen, but others reckon them to have been [q] One and twenty, of which Five died before him, Six he repudiated, and Ten were alive at his Death. But the Tenth, with whom he contracted but a little before his sickness, was never brought home to his House. The Names of the other Nine were, *Ayesha*, the Daughter of *Abu Beker*; *Haphsa*, the Daughter of *Omar*; *Zewda*,

[o] Appendix ad Geographum Nubiensem, c. 8 Johannes Andreas, c. 7 Bellonius, lib. 3 &c.

[p] Abul Feda. Al Kodai Ahmed Ebn Yusef.

[q] Vide. Gentium in notis ad Mussadinum Sadum, p. 568.

Zewda, the Daughter of *Zama*; *Zainab*, the Daughter of *Haſheth*; *Juweira*, the Daughter of *Hareth*; *Sephia* the Daughter of *Hai*; *Em Selema*, *Em Haliba*, and *Maimuna*.

Ayeſha, the Daughter of *Abu Beker*, was his beſt beloved Wife. He married her very young, as hath been before related; and altho ſhe was a very wanton Woman and [r] given to hold amorous Intrigues with other Men, and on that account *Mahomet* was moved to put her away; yet his love to her was ſuch, that he could not part with her. But to ſalve her Reputation, and his own in keeping her, the Twenty fourth Chapter of the *Alcoran* was compoſed, and brought forth as ſent from *God* to declare her innocent; wherein he tells his *Muſlemans*, That this Charge againſt her was an *Impoſture*, and an impudent Lye, and forbids them any more to ſpeak of it, threatning a ſevere Curſe both in this Life, and that which is to come, againſt all thoſe who ſhould accuſe of Immodeſty, Women Chaſte, Innocent, and Faithful. *Mahomet* marrying her young, took care to have her bred up [f] in all the Learning then going in *Arabia*, eſpecially in the Elegancy of their Language, and the Knowledge

[r] Diſputatio Chriſtiani, c. 6. Commentatores in Alcorani, c. 24.

[f] Appendix ad Geographiam Nubienſem, c. 8.

ledge of their Antiquities, and ſhe became one of the moſt accompliſhed Ladies of her time in that Country. She was a [t] bitter Enemy to *Ali*, he being the Perſon that diſcovered her Incontinency to *Mahomet*, and therefore employed all the Intereſt ſhe had on every Vacancy that after happen'd, to hinder him from being choſen *Caliph*, although, as Son-in-Law to the *Impoſtor*, he had the faireſt pretence thereto; and when at laſt, after having been thrice put by, he attained that Dignity, ſhe appeared in Arms againſt him; and although ſhe prevailed not that way, yet ſhe proved his ruin by cauſing that Defection from him, which at length was the undoing of him and all his Houſe. She [u] lived Forty eight Years after the Death of *Mahomet*, and was in great Reputation with her Sect, being called by them the *Propheteſs*, and the *Mother of the Faithful.* And in moſt points of difficulty concerning their *Law*, they had recourſe to her, to know what had been the Senſe of the *Impoſtor* while alive, in the Particular doubted of; and whatſoever Anſwer ſhe gave, went for an [vv] *Authentick Tradition* among them ever after.

[t] Diſputatio Chriſtiani, c. 6. Elmacin, lib. 1. c. 4. Abul Faraghius. Abul Feda, *&c.*

[u] *For ſhe died the Fifty eighth Year of the* Hegira, Elmacin. lib. 1. c. 7.

[vv] Johannes Andreas, c. 3.

For

For all their *Traditions*, which compoſe their *Sonnah*, are pretended to be derived either from her, or ſome of *Mahomet*'s ten Companions, that is, thoſe ten who firſt came in unto them. But her Teſtimony to a *Tradition* is reckoned the moſt Authentick; and next her, that of *Abdorrahman Ebn Auf*. For being of all others the moſt familiarly Converſant with the *Impoſtor* all the time that Scene of Deluſion was acting by him, and a Perſon of extraordinary Memory; he was moſt confided in for the giving of an exact account of all his Sayings and Doings relating to his *Religion*, and there are reckoned no fewer than 5340 *Traditions* among them, which are built upon his Authority only. This *Abdorrahman* is alſo called *Abu Hareira*, that is, the *Father of a Cat*, which Name *Mahomet* gave him for the fondneſs he had for a Cat, which he was uſed moſt an end to carry with him in his Boſom where ever he went. For it is uſual in the *Arabick Tongue*, when a Man is remarkable for any one particular thing, thus to expreſs it, by calling him the Father of it. And ſo *Chalid*, who was *Mahomet*'s Hoſt when he firſt came to *Medina*, was for his remarkable

[x] Gentius in notis ad Muſladinum Sadum, p. 578.

[y] Bochartus in Hierozoico, part. 1. lib. 2. c. 1.

remarkable Patience called *Abu Job*, that is, the *Father of Job*, or of the *Patience of Job*. And this is that *Job*, [z] who dying at the Siege of *Conſtantinople*, when beſieged by the *Saracens*, was there buried under the Walls of the City, and hath his *Tomb* there to be ſeen even to this day, [a] where all the *Grand Signiors* go forth to be inaugurated, when they firſt take upon them the Regal Authority.

Haphſa, the Daughter of *Omar*, was next to [b] *Ayeſha*, moſt in favour with him, and her he intruſted with the keeping of the Cheſt of his *Apoſtleſhip*, wherein were laid up all the Original Papers of his pretended Revelations, out of which the *Alcoran* was compoſed, as hath been already ſaid; and the *Original Copy* of that Book, [c] *Abu Beker*, after the finiſhing of it, delivered alſo unto her, to be kept in the ſame Cheſt, which proves the miſtake of *Johannes Andreas* [d], in aſſigning the keeping of this Cheſt to *Ayeſha*. For it is not likely that *Abu Beker* would have diſpoſſeſſed his own Daughter of this Office, which was ſo honourable among them, had ſhe firſt been intruſted with it by the *Impoſtor*. *Haphſa* was much the

[z] Elmacin. lib. 1. c. 7.

[a] Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 1. Chap. 2. Smith's *Brief Deſcription of* Conſtantinople.

[b] Johannes Andreas, c. 7.

[c] Abul Feda. Hottingeri Bibliotheca Orientalis, c. 2. Pocockii Spec. Hiſt. Arab. p. 362.

[d] De confuſione Sectæ Mahometanæ, cap. 2.

the elder Woman, and for that reaſon probably preferred to this Truſt. For when ſhe died, which was towards the latter end of the Reign of *Othman*, ſhe was Sixty ſix Years [e] old, and therefore muſt have been at the Death of the *Impoſtor*, at leaſt Forty Years old, when *Ayeſha* was not fully Twenty.

[e] Gentius in Notis ad Muſladinum Sadum, p. 568.

Sewda was in leaſt favour with him of any of his Wives [f], and he intended to have put her away; but ſhe earneſtly deſired him that ſhe might ſtill have the Reputation and Honour of being his Wife, promiſing him, if he would grant her this, ſhe would be content no more to lye with him, but to give her turn always to *Ayeſha*, which condition he willingly accepted of out of that great Love which he had for *Ayeſha*, and ſo permitted her to continue in his Houſe as long as he lived.

[f] Gentius in notis ad Muſladinum Sadum, p. 568.

Zainab was firſt the Wife of *Zeyd*, his enfranchis'd Slave, who being a Woman of great Beauty [g], the Old Lecher fell deſperately in love with

[g] Al Jannabi. Abul Feda. Al Kodai. Pocockii Specim. Hiſt. Arab p. 182. Richardi confutatio, c 8. Diſputatio Chriſtiani, c. 6. Ecchelenſis, Hiſt. Arab. Part. 1. c. 5. Confutatio Mahometis, Edita per Le Moyne. Johannes Andreas, c. 6. Guadagnol Tract. 2. c. 5. Sect. 3. & c. 10. Sect. 2. Zamachſhari Bidawi & alii Commentatores, ad cap. 33. Alcorani. Liber Almawakeph. Fortalit. Fid. lib. 4. Conſid. 2ª.

her.

her. But for fear of the Scandal which his taking of her might give, he did all he could to ſuppreſs his Flame, till at length being able to reſiſt no longer, he did break the matter to her, and cauſed *Zeyd* to put her away, that he might take her to Wife. Which he being forced to ſubmit to, this gave great Offence to all his Followers, that He, who called himſelf a *Prophet*, and an *Apoſtle of God*, ſent to teach Men his *Law*, ſhould for the gratifying of his Luſt, do ſo ſcandalous a thing. But to ſalve the matter, out comes the thirty third Chapter of the *Alcoran*, called the *Chapter of Hereſies*, where *God* is brought in declaring, That he had married *Zainab* to *Mahomet*, and given him free liberty to enjoy her according to his deſire; and alſo rebuking him, that knowing *God* had given him this thing, he ſhould abſtain ſo long from her out of regard he had to the People, as if he feared them more than *God*. However this could not clear him ſo, but that many of his Followers are hard put to it, to excuſe him from the Scandal of this Fact, even unto this day; and there are ſome of them who make no doubt to charge him with Sin on the account hereof.

hereof. *Zainab* hereon becoming the Wife of *Mahomet*, lived with him to the time of his Death, always glorying and vaunting her ſelf above his other Wives, that [h] whereas they were married to *Mahomet* by their Parents and Kinſfolk, ſhe was married to him by *God* himſelf who dwells above the Seven *Heavens*.

[h] Ecchelenſis Hiſt. Arab. p. 1. c. 5.

How he married *Juweira*, hath been already related. [i] *Saphia* was a *Jewiſh* Woman, and deſcended of the Race of the *Prieſts*, on which account ſhe was uſed to brag, That ſhe had *Aaron* for her Father, *Moſes* for her Uncle, and *Mahomet* for her Husband. Of the reſt of his Wives I find not any thing ſaid.

[i] Diſputatio Chriſtiani, c. 6.

Beſides theſe, he had a Concubine whom he much loved. She was an [k] *Egyptian* Woman, and a *Chriſtian* of the *Jacobite Sect*. The Governor of *Egypt* having occaſion to treat with him about ſome matters, and being informed of his brutiſh Paſſion, to gratify him herein, and thereby the better incline him to his purpoſe, ſent him this Maid for a Preſent, ſhe being then only

[k] Abul Faraghius, p. 103. Johannes Andreas, c. 8. Bellonius, lib. 3. c. 8. Richardi Confutatio, c. 12. Cantacuzeni, Orat. 2. Sect. 8. Guadagnol. Tract. 2. Cap. 10. Sect. 2. Commentatores, in rani. Fortalitium Fidei, Lib. 4. Conſid. 2ª. c. 66. Alco-

fifteen

fifteen years old: He immediately fell in love with her. But how ſecret ſoever he managed the Amours for fear of his Wives, *Ayeſha* and *Haphſa* found it out, and catched them together in the Fact. Whereon they reproached him bitterly for it, that he who called himſelf a *Prophet* ſent from *God* to teach Men Righteouſneſs, ſhould do ſuch a thing; at which being much confounded, he ſwore a ſolemn Oath, That in caſe they would conceal the matter, and not ſay any thing of it to raiſe a Scandal againſt him among his *Muſſlemans*, he would never have to do with her more. On which Oath they were content to paſs the matter over, and ſay nothing of it. But *Mahomet*'s Luſt being of greater force with him than his Oath, he could not long hold, but was catched again with her by his Jealous Wives. Whereon they flew out into a deſperate Rage againſt him, and after having loaded him with a multitude of Reproaches both for his Perjury as well as Adultery, went from him to their Fathers Houſes; which raiſing a great Noiſe, and many being offended with him for it, to ſmooth the matter again he hath recourſe to his

his old Art, and out comes a new *Revelation* to juſtify him in it, the Sixty ſixth Chapter of the *Alcoran*, called the *Chapter of Prohibition*, wherein he brings in *God* allowing *Mahomet*, and all his *Muſſlemans* to lye with their Maids when they will, notwithſtanding their Wives. The firſt words of that Chapter are, *O Prophet, why doſt thou forbid what God hath allowed thee, that thou mayeſt pleaſe thy Wives? God hath granted unto you to lye with your Maid-Servants.* Which *Law* being publiſhed, it gave ſuch content to his licentious Followers, that no more words were made of this matter; but all gladly laid hold of the liberty which he had granted; and ever ſince it hath been an eſtabliſh'd *Law* among all of that *Sect*, beſides their Wives [m], to keep as many Women-Slaves for their Luſt, as they ſhall think fit to buy; and the Children of the one are as legitimate as the Children of the other. And the *Grand Signior*, who never marries, hath all his Women under this later Notion, that is, as his Slaves, and he keeps none but ſuch in his *Seraglio*; only after they have born him a Son, he ſometimes gives them the Name of *Sultana*, which

[m] Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 2. Chap. 21. Thevenot, Part 1. lib. 1. c. 41. Bellonius, lib. 3. c. 8. & c. 10. Clenardi Epiſtolæ, p. 29, 30, 50, & 66.

is, *Queen*. *Ayeſha* and *Haphſa* finding the matter to go thus, and that *Mahomet* had in the ſame Chapter threatned them with Divorce, unleſs they ſubmitted, and were obedient; they ſent their Fathers to him to make their Peace, and again returned to his Houſe, and totally ſubmitted for the future to his Will in all things; and from that time he lay with his Maid *Mary* as often as he pleaſed, without their any further Contradiction or Controul, and had a Son by her, who was called *Abraham*. But after the Death of the *Impoſtor*, no account was had of her or her Son, but both were ſent away into *Egypt*, and no mention made of either ever after among them. I ſuppoſe *Ayeſha*, out of the hatred which ſhe bore her, procured of her Father, who ſucceeded the *Impoſtor* in the Government, to have her thus diſpoſed of.

[n] Ahmed Ebn Zin.

One of the main Arguments [n] which the Followers of *Mahomet* make uſe of to excuſe his having ſo many Wives, is, that he might beget young *Prophets*; but notwithſtanding this, he left no young Prophet nor Propheteſs neither behind him of all his Wives. Of [o] ſix Children, which he had all by *Cadigha* his

[o] Abul Faraghius, p. 103.

his first Wife, and none by any of the others, they all died before him, excepting only *Fatima* the Wife of *Ali*, and she survived him only sixty Days.

As the gratifying of his Ambition and his Lust, was the main end of his *Imposture*, so they both continually appear through the whole Contexture of it. At first his Ambition had the Predominancy in him; but when that began to be somewhat satisfied by the Power he had attained to, his Lust grew upon him with his Age, and at length he seemed totally dissolved into it. And there are strange things said of him this way [p]; as that he had in Venery the strength of forty other Men, and that he knew all his Wives, when he had Eleven of them, one after another in an [q] hour's time. Whatever Laws he gave to restrain the Lust of other Men, he took care always to except himself, resolving it seems to take his full swing herein without Let or Controul, according as the violent bent of his brutish Appetite this way, should lead him. For,

1. He [r] would not allow any other to have above Four Wives, but to himself

[p] Fortalit. Fid. lib. 4. Consid. 2[a]. Guadagnol. Tract 2. Cap: 7. Sect. 1. Richardi confutatio, c 8. Disputatio Christiani, c. 6.

[q] Johannes Andreas è libro Assamail, cap 7. Guadagnol ex eodem libro. Tract. 2. Cap. 7 Sect. 1.

[r] Alcoran c. 4.

[f] Alcoran, c. 33. Johannes Andreas, c. 7. Guadagnol. Tract. 2. c. 10. Sect. 3.

[t] Alcoran, c. 4.

ſelf [f] he reſerved a liberty to marry without reſtraint as many as he ſhould think fit, and he had Ten together at the ſame time when he died.

2. He obliged [t] all others, who have two, three, or four Wives, to uſe them all equally alike, both as to their Cloathing, Diet, and the Duties of the Marriage-bed. And in caſe any Wife thinks her ſelf unequally uſed in any of thoſe particulars, and that the Huſband doth not as largely diſpenſe to her of them, as to his other Wives, it is allowed through all *Mahometan Countries*, that ſhe make her Complaint to the *Judge*, and the *Law* will give her redreſs herein, and force the Husband to do her Juſtice. But *Mahomet* reſerved liberty to himſelf to do as he ſhould ſee fit as to this; and therefore when ſome of his Wives were aggrieved, becauſe he ſhewed more Favour to the others, and particularly to *Ayeſha* than to them, and made Complaints againſt him on this account; to ſtill their Clamours, he brings in God in the Thirty third Chapter of his *Alcoran*, giving him full liberty to deal with his Wives as he ſhould think fit, to go in to which he pleaſed, and abſtain from which he pleaſed;

pleaſed; and commanding them to be content herewith, and alſo to be well-pleaſed with whatever elſe he ſhould do in reference to them, accepting as a Favour from him whatſoever he ſhould give them, and take Exceptions at nothing which he ſhould be pleaſed to order concerning them.

3. In the Fourth Chapter of his *Alcoran*, which is called the *Chapter of Women*, he forbids his *Muſſlemans* to marry with their *Mothers*, their *Mothers-in-law*, the *Wives of their Fathers*, their *Daughters*, the *Siſters of their Fathers*, the *Siſters of their Mothers*, the *Daughters of their Brothers*, the *Daughters of their Siſters*, their *Nurſes*, their *Foſter-ſiſters*, the *Mothers of their Wives*, the *Siſters of their Wives*, the *Daughters of their Wives by other Huſbands*, the *Daughters of Women whom they have known*, and the *Wives of their Sons*, and the *married Wives of other Men*. And yet in the Thirty third Chapter he brings in God exempting him from this Law, and giving him an eſpecial Privilege to take to Wife the Daughters of his Brother, or the Daughters of his Siſter, and to go in to any other Woman whatſoever of the

Believers, that ſhall be willing to proſtitute her ſelf unto him. But he there takes care to appropriate this liberty ſo peculiarly to himſelf alone, that he excludes all others whatſoever from it. For it ſeems the old *Lecher* feared his Luſt ſhould not be ſufficiently provided for, if any thing leſs than the whole Sex were allowed him for the gratifying of it; and therefore would endure no reſtraint or limitation upon himſelf herein, how ſtrictly ſoever he lays it upon others. In the above mentioned *Law* he forbids the marrying of *the Wives of other Men*; and abundant Reaſon there is for it, that no Man ſhould be allowed adulterouſly to take to Wife her that is at the ſame time the Wife of another; and yet he tranſgreſſed it in marrying the Wife of his Servant *Zeyd*. But to allay the Scandal and Offence which was taken at it, and to ſecure others from fearing the like Injury and Violence from him, he was content after that to lay a reſtraint upon himſelf to do ſo no more; and therefore brings in God, telling him in the ſame Thirty third Chapter of his *Alcoran*, That it ſhall not be lawful for him for the future to take another Man's

Man's Wife, how much ſoever he may be taken with her Beauty.

As he was thus brutiſhly enſlaved to the Love of Women, ſo was he as exceſſively jealous of thoſe whom he had taken to Wife. And therefore to deter them from what he feared [u], he threatens them with double the puniſhment of other Wives, both here and hereafter, in caſe they ſhould be falſe unto him. And when ſome of his Followers made too frequent reſort to his Houſe, and there entred into diſcourſe with ſome of his Wives, this gave him that Offence, that to prevent it for the future, out comes, as from *God*, thoſe Verſes of the *Alcoran* [vv], wherein he tells them, That they ſhould not enter into the Houſe of the *Prophet* without permiſſion, and that if invited to dine with him, they ſhould depart as ſoon as Dinner was over, and not enter into diſcourſe with his Wives; that although the *Prophet* be aſhamed to bid them be gone, yet *God* is not aſhamed to tell them the truth. And in the ſame Chapter he forbids his Wives to ſpeak to any Man, unleſs with their Faces vailed. And this his Jealouſy proceeded ſo far, as to go

[u] Alcoran, c. 33.

[vv] Alcoran, c. 33.

beyond the Grave. For he could not bear that any one elſe ſhould have to do with his Wives, though after his Death; and therefore [x] ſtrictly forbids all his Followers ever to go in to any of them as long as they ſhould live. So that although all other Women when repudiated, or become Widows, had liberty to marry again, all his Wives were excluded from it. And therefore all thoſe whom he left at his Death [y], lived Widows ever after, although ſome of them were very young; as particularly *Ayeſha*, who was not then full twenty Years old, and lived above eight and forty Years after, which was in that hot Country looked on as a very hard reſtraint put upon them.

[x] Alcoran, c. 33.

[y] Johannes Andreas, c. 7.

In all theſe Inſtances I have mentioned, it appears how much he made his Impoſture ſerve his Luſt. And indeed almoſt the whole of his *Alcoran* was [z] in like manner framed to anſwer ſome purpoſe or other of his, according as occaſions required. If any new thing were to be put on foot, any Objection againſt him or his Religion to be anſwered, any Difficulty to be ſolved, any Diſcontent among his People to be quieted, any Offence to be removed, or

[z] Richardi Confutatio, c. 12.

or any thing elſe done for the Intereſt of his Deſigns, his conſtant recourſe was to the Angel *Gabriel* for a new *Revelation*; and out comes ſome addition to his *Alcoran* to ſerve his turn herein. So that the moſt of it was made on ſuch like occaſions to influence his Party to what he intended. And all his *Commentators* thus far acknowledge it, that they are on every Chapter very particular in aſſigning for what Cauſes and for whoſe ſakes it was ſent down from Heaven unto them. But hereby it came to paſs that abundance of Contradictions got into this Book. For as the Intereſt and the Deſigns of the *Impoſtor* varied, ſo was he forced to make his pretended *Revelations* to vary alſo, which is a thing ſo well known to thoſe of his *Sect*, that they all acknowledge it; and therefore where the Contradictions are ſuch, as they cannot ſalve them, there they will have one of the contradicting places to be revoked And they reckon in the whole *Alcoran* [a], above an hundred and fifty Verſes which are thus *revoked*, which is the beſt ſhift they can make to ſolve the Contradictions and Inconſiſtencies of it. But thereby they do exceedingly

[a] Johannes Andreas, c. Guadagnol. Tract. 2. Cap. 7. Sect. 3.

ingly betray the Unſteadineſs and Inconſtancy of him that was the Author of it.

In the beginning of his *Impoſture*, he ſeemed more inclined to the *Jews* than to the *Chriſtians*, and in the firſt forming of his new-invented *Religion*, followed the Patern of theirs more than any other. But after his coming to *Medina*, he took that diſguſt againſt them, that he became their bitter, and moſt irreconcilable Enemy ever after, and uſed them with greater Cruelty in his Wars, than any other he had to deal with.

But to the *Chriſtians* he ever carried himſelf with as much favour as could be expected from ſuch a *Barbarian*; and where-ever they fell under his Power, they had always good terms from him. His general Rule, and which he laid as a ſtrict Obligation upon all his Followers, was to fight for the Propagation of his *Religion*. And [b] there were only two Conditions on which he granted Peace to any he had to do with, and theſe were either to come in to his *Religion*, or ſubmit to be Tributaries unto him. They that did the former, were admitted into the ſame Privileges and

[b] Alcoran. c. 4. c. 9, &c. Diſputatio Chriſtiani, c. 8. Richardi Confutatio, c. 1, 6, 7, & 10. Cantacuzeni, Orat. 1. Sect. 11.

and Freedoms with the reſt of his Followers; But the latter had only the benefit of his Protection, as to their Goods and Perſons, and free exerciſe of their Religion, without any other privilege or advantage whatſoever, for which every Man paid an Annual Tribute. But thoſe who would not come in, and make Peace with him on one of theſe two Conditions, were by his Law to be put to the Sword And this *Law* in every one of its particulars is ſtill obſerved in all *Mahometan* Countries, even to this day. At firſt few ſubmitted to him, but ſuch as he forced by Conqueſt; but when his Power grew to be formidable, then Multitudes both of *Chriſtians*, and other *Religions*, flocked to him for his Protection, and became his *Tributaries*. And there hath in this laſt Age been publiſhed, firſt by *Sionita* at *Paris*, and after by *Fabricius* at *Roſtoch*, a Writing in *Arabick*, which bears the Title of an *Ancient Capitulation* of the *Chriſtians* of the *Eaſt* with this *Impoſtor*, which is ſaid to have been laid up in the Monaſtry of *Mount Carmel* in *Paleſtine*, and from thence brought into *France*, and repoſited in the *French King*'s Library. But [c] *Grotius* rejects

[c] In Epiſt. ad Gallos.

rejects it as a *Forgery*; and good reaſon he had ſo to do. For it bears date in the fourth year of the *Hegira*, when *Mahomet* was not yet in a condition to ſpeak in that Language, which he is made to do in that Writing; nor was his Power then ſo formidable, as to move any to pray his Protection, he having not long before been overthrown and beaten at the Battle of *Ohud*; and at the time this *Inſtrument* bears date (which was the fourth Month of that Year) not fully recovered from that Blow; but in the loweſt Circumſtances he had at any time been ſince his taking the Sword for the propagating of his *Impoſture*. And there is another particular in it, which manifeſtly diſcovers the Forgery. It makes *Moawias*, the Son of *Abu Sophian*, to be the Secretary to the *Impoſtor*, who drew the *Inſtrument*; whereas it is certain, that *Moawias*, with his Father *Abu Sophian*, was then in Arms againſt him; and it was not till the taking of *Mecca*, which was Four Years after that they came in unto him, and to ſave their Lives embraced the *Impoſture*. This *Inſtrument* is to be read in *Engliſh* in the *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 2. Chap. 2. However

However this is certain, that the *Chriſtians* had better Terms from him, than any other of his *Tributaries*, and they enjoy them even to this day; there being no *Mahometan* Country where their *Religion* is not eſteemed the beſt next their own, and the Profeſſors of it accordingly reſpected by them before the *Jews*, *Heathens*, or any other ſort of Men that differ from them.

As the *Impoſtor* allowed the *Old and New Teſtament*, ſo would he fain prove his Miſſion from both. The *Texts* which are made uſe of for this purpoſe by thoſe who defend his Cauſe, are theſe following,

Deuteronomy, c. 33. v. 2. It is ſaid, *The Lord came from Sinai, and roſe up from Seir unto them; he ſhineth forth from Mount Pharan, and he came with ten thouſand of Saints; from his right hand went a fiery Law for them.* By which words they will have [d] meant the coming down of the *Law* to *Moſes* on Mount *Sinai*; of the *Goſpel* to *Jeſus* at *Jeruſalem*; and of the *Alcoran* to *Mahomet* at *Mecca*. For, ſay they, *Seir* are the Mountains of *Jeruſalem* where *Jeſus* appeared, and *Pharan* the Mountains of *Mecca* where *Mahomet* appeared. But they

[d] Shareſtani. Safioddinus. Pocockii Spec. Hiſt. Arab. p. 183.

they are here much out in their Geography; for *Pharan* [e] is a City of *Arabia Petræa*, near the *Red-Sea*, towards the bottom of that *Gulph*, not far from the Confines of *Egypt* and *Paleſtine*, above Five hundred Miles diſtant from *Mecca*. It was formerly [f] an *Epiſcopal See* under the *Patriarch* of *Jeruſalem*, and famous for *Theodorus* [g], once Biſhop of it, who was the firſt that in his Writings publiſhed to the world the Opinion of the *Monothelites*. It is at this day called [h] *Fara*. From hence the Deſerts lying from his City to the Borders of *Paleſtine*, are called the *Deſerts* or *Wilderneſs* of *Pharan*; and the Mountains lying in it, the *Mountains* of *Pharan*, in *Holy Scripture*, near which *Moſes* firſt began to repeat, and more clearly explain the *Law* to the *Children of Iſrael* before his Death; and to that refers the *Text* abovementioned.

[e] Ptolomy.

[f] Geographia Sacra Caroli à Sancto Paulo, p. 317.
[g] Acta Concilii Laterani ſub Martino Papa.
[h] Carolus à Sancto Paulo ubi ſupra. Geographia Nubienſis, Clim. 3. Part. 5.

Pſalm 50 v. 2. We have it, *Out of Sion the Perfection of Beauty God hath ſhined.* Which the *Syriac Verſion* reads thus, *Out of Sion God hath ſhewed a Glorious Crown.* From whence ſome *Arabick* Tranſlation having expreſſed the two laſt words by *Eclilan Mahmudan*, i. e. an *Honourable Crown*; by *Mahmudan*

dan, they underſtand the Name of *Mahomet*, and ſo read the Verſe thus, *Out of* Sion *hath God ſhewed the Crown of* Mahomet.

Iſaiah, c. 21. v. 7. We read, *And he ſaw a Chariot with a couple of Horſemen, a Chariot of Aſſes, and a Chariot of Camels.* But the old *Latin Verſion* hath it, *Et vidit currum duorum Equitum, Aſcenſorem Aſini, & Aſcenſorem Cameli:* i. e. *And he ſaw a Chariot of two Horſemen, a Rider upon an Aſs, and a Rider upon a Camel.* Where by the Rider upon an *Aſs*, they underſtand *Jeſus Chriſt*, becauſe he did ſo ride to *Jeruſalem*; and by the Rider on the *Camel*, *Mahomet*, becauſe he was of the *Arabians*, who uſe to ride upon Camels.

John 16. 7. Our *Saviour* tells his Diſciples, *If I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.* By the *Comforter*, the *Mahometans* will have their Prophet *Mahomet* to be here meant; and therefore among other Titles which they give him in their Language, one is *Paraclet*, which is the *Greek* word here uſed in this Text for the Comforter, made *Arabick*. They alſo ſay, That the very Name of *Mahomet* both here and in other places of the *Goſpel* was expreſly mentioned, but that the *Chriſtians* out of Malice have blotted it out, and corrupted thoſe Holy Writings; and that at *Paris* there is a Copy of the *Goſpels* without theſe Corruptions, in which the coming of *Mahomet* is foretold in ſeveral places, with his Name expreſly mentioned in them. And ſome ſuch thing they had

[i] Al Jannabi. Pocockii Specim. Hiſt. Arab. p. 185.

[k] Pocockii Specim. Hiſt. Arab. p. 186.

had need to ſay, to juſtify the impudent Lye of this *Impoſtor*, who in the Sixty firſt Chapter of his *Alcoran*, entitled, *The Chapter of Battel*, hath theſe words, *Remember that Jeſus the Son of* Mary *ſaid to the Children of* Iſrael, *I am the Meſſenger of God, he hath ſent me to confirm the* Old Teſtament, *and to declare unto you, That there ſhall come a Prophet after me, whoſe Name ſhall be* Mahomet.

There needs no Anſwer to confute theſe *Gloſſes*. The Abſurdity of them is ſufficiently expoſed, by barely relating them. And ſince they could find nothing elſe in all the Books of the *Old and New Teſtament* to wreſt to their purpoſe, but theſe Texts above-mentioned, which are to every Man's apprehending ſo exceedingly wide of it; this ſhews at how vaſt a diſtance the true Word of God is from this *Impious Impoſture*, and how much it is in all its parts contrary thereto.

And thus far I have laid together as exactly and particularly as I could, out of the beſt *Authors* that treat of this *Impoſtor*, all that is credibly related of him, and thoſe Methods which he took for the framing and propagating that Impious *Forgery* which he hath impoſed upon ſo large a part of Mankind as have been deluded thereinto. And what is my Deſign in the preſent Publiſhing hereof, is ſhewn in the enſuing *Treatiſe*.

A N

A

DISCOURSE

For the Vindicating of

Chriſtianity

FROM THE

Charge of *Impoſture.*

OFFER'D,

By Way of LETTER,

To the Conſideration of the *DEISTS* of the Preſent Age.

By *Humphrey Prideaux*, D.D.
And Arch-Deacon of *Suffolk.*

The Second Edition.

LONDON,
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A LETTER TO THE DEISTS, &c.

Gentlemen,

IF I am not miſtaken, the Reaſon you give for your Renouncing that Religion ye were baptized into, and is the Religion of the Country in which ye were born, is, *That the Goſpel of Jeſus Chriſt is an Impoſture:* An Aſſertion that I tremble to repeat. But whether that *Goſpel* be right, or ye are in the right that deny it, will appear from the Conſideration of the Nature of an *Impoſture* and from the Life of that moſt infamous

Impoſtor (whom we, as well as you, acknowledge to be ſuch) which I have before given you the exact Picture of. And if you can find any one lineament of it, any one line of all its filthy features in the whole *Goſpel* of *Jeſus Chriſt*, I durſt ſay (ſo ſure I am of the contrary) that for the ſake hereof I will give you all you contend for, and yield you up the whole Cauſe. And therefore, that we may throughly examine the Matter, I will lay down, in the firſt place, What an *Impoſture* is; 2dly. What are the inſeparable Marks and Characters of it; And, 3dly. That none of theſe Marks can belong to the *Goſpel* of *Jeſus Chriſt*. And when I have done this, I hope I ſhall convince all ſuch of you, who have not totally abandoned your ſelves to your Infidelity, That the *Goſpel* of *Jeſus Chriſt* is that ſacred Truth of *God*, which you are all bound to believe.

An *Impoſture*, taking the word in the full latitude of its ſignification, may denote any *lye* or *cheat*, whereby one Man impoſeth upon another. But it is moſt frequently uſed to expreſs ſuch *cheats* as are impoſed on us by thoſe who come with falſe *Characters* of themſelves, pretending to be what they are not, in order

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to delude and deceive. And when this *character*, which is thus falsely assumed, is no less than a pretended *Embassy* from Heaven, and under the credit of it a New *Religion* is delivered to the World as coming from *God*, which is nothing else but a *Forgery*, invented by the first Propagators of it, to impose a cheat upon mankind, it amounts to be an *Imposture* in that sense, in which you would have the *Gospel* of *Jesus Christ* to be such. And in this sense it is to be understood in the Controversie between us; so that the whole *Question* which we are to examine into, is, Whether the *Christian Religion* be a Truth really given unto us by *divine Revelation* from *God* our *Creatour*, or else a meer humane invention, contrived by the first *Propagators* of it, to impose a cheat upon mankind. And when I have fully disproved the latter part of this *Question*, that the *Christian Religion* cannot be such an invention, contrived to cheat and impose upon us, that will sufficiently prove the former, that it must be that divine Truth, which all we that are *Christians* firmly believe it to be.

That it is possible such a cheat may be imposed upon Men, cannot be denied. It is sufficiently proved in the foregoing

Hiſtory, which is a very full inſtance of it; and I have laid it before you for this very purpoſe, that you may therein ſee clearly delineated and diſplayed in all its proper colours the whole nature of the thing, which you charge our *holy Religion* with. All that I contend for, is, That if *Chriſtianity* be ſuch an *Impoſture* as we all acknowledge the *Religion* of *Mahomet* to be, it muſt be juſt ſuch another thing as that is, with all the ſame Marks, Characters, and Properties of an *Impoſture* belonging thereto; and that if none of thoſe Marks, Characters, or Properties can be diſcovered in it, it muſt be a clear eviction of the whole charge, and manifeſtly prove, That our holy *Religion* cannot be that thing, which you would have it to be. For our only way of knowing things, is by their Marks and Properties; and it is by them only that we can diſcover what the nature of them is. It is only by the Marks and Properties of a Man, that we know a Man from another living Creature, for we cannot ſee the Eſſences of things. And ſo it muſt be only by the Marks and Properties of an *Impoſture*, that we can know an *Impoſture* from that which is a real truth, when atteſted unto us. And as where we find

find none of the Marks and Properties of a Man, we aſſuredly know that cannot be a Man, how much ſoever any one may tell us that it is: So where we find none of the Marks and Properties of an *Impoſture*, we may aſſuredly know that cannot be an *Impoſture*, how much ſoever you, or any other like you, may aſſert it ſo to be.

Now the *Marks* and *Characters* which I look on to be inſeparable from every ſuch *Impoſture*, are theſe following: 1. That it muſt always have for its end ſome carnal intereſt. 2. That it can have none but wicked Men for the Authors of it. 3. That both theſe muſt neceſſarily appear in the very contexture of the *Impoſture* it ſelf. 4. That it can never be ſo framed, but that it muſt contain ſome palpable falſities, which will diſcover the falſity of all the reſt. 5. That where-ever it is firſt propagated, it muſt be done by craft and fraud. 6. That when entruſted with many conſpirators, it can never be long concealed: And, 7. That it can never be eſtabliſhed, unleſs backed with force and violence. That all theſe muſt belong to every *Impoſture*, and all particularly did ſo to *Mahometiſm*; and that none of them can be charged

upon *Chriſtianity*, is what I ſhall now proceed to ſhew you of each of them in their order.

SECT. I.

I. That every *Impoſture* muſt have for its end ſome carnal intereſt, is a thing ſo plain and evident, that I ſuppoſe it will not need much proof. For to impoſe a cheat upon mankind, and in a matter of that great importance, as all that have any Religion hold that to be, is a thing of that difficulty to compaſs, and of that danger to attempt, that it cannot be conceived, why any one ſhould put himſelf upon ſuch a deſign, that doth not propoſe ſome very valuable advantage to himſelf in the ſucceſs. To cheat one Man is not always ſo eaſie a matter, or is it without its miſchiefs and inconveniences in the diſcovery. But to enterprize a cheat upon all mankind, and in a thing of that importance, as the introducing of a New *Religion*, and the aboliſhing of the Old one (to which ſo many both by cuſtom and education will be always zealouſly affected, be it what it will) muſt be an undertaking of the greateſt difficulty and hazard imaginable. For

For whoever engageth himſelf in ſuch a plot of *Impoſture*, muſt unavoidably meet with many ſtrong oppoſitions to ſtruggle with in the management of it, which will continually put his thoughts upon the rack to find out devices to ſurmount them, and his body to inceſſant pains and labour to bring them into Execution; and for the effecting hereof, he muſt have ſome confidents to aſſiſt him, ſome to help forward the deſign, whom he muſt truſt with the ſecret of it; and the more he hath of ſuch, the more he hazards all to a diſcovery. And all this while his mind will be fill'd with anxious cares, and his thoughts diſtracted with many uneaſie and affrighting apprehenſions (as is uſual with Men on wicked deſigns) about the ſucceſs, and every failure will expoſe him to that terrible revenge from thoſe he attempts to declude, as ſuch a villainy whenever detected, moſt juſtly deſerves. This was *Mahomet*'s caſe all the while he was propagating his *Impoſture* at *Mecca*, and ſo it muſt be of every other ſuch *Impoſtor* alſo. And when a man puts himſelf upon all this, the nature of the thing manifeſtly leads us to conclude, he muſt propoſe ſomething to himſelf hereby which may make him amends for all

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in the reſult. For when ſo much is put to hazard, men do not uſe to do it for nothing. There muſt always be ſome great intereſt in the bottom of ſuch a deſign, ſomething that the undertaker values at a more than ordinary rate to make him engage in ſo exceeding difficult and dangerous an enterpriſe. For where-ever the venture is great, it muſt be taken for granted there is an end propoſed, which in the eſtimation of the venturer is equivalent thereto. What it was that put *Mahomet* on his *Impoſture* the foregoing *Hiſtory* of his life ſufficiently ſhews, it was his ambition and his luſt. To have the ſoveraignty over his Country, to gratify his ambition, and as many women as he pleaſed to ſatiate his luſt was what he aimed at, and to gain himſelf a party for the compaſſing of this was the grand deſign of that new *Religion* which he invented, and the whole end and reaſon of his impoſing it on thoſe he deluded thereinto. And whoever purſues the like method muſt certainly have ſome ſuch end in it, it being totally incredible that any one ſhould take upon him the trouble, fatigue and danger of carrying on ſuch a cheat only for cheating ſake. But here we challenge all the enemies of that

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holy Religion which we profess, to find out any thing like this in the *Gospel* of *Jesus Christ*, any thing that savours of worldly interest either in him the first *Founder* of our *Faith*, or in any of his *holy Apostles*, who were the first *Propagators* of it. *Vaninus*, one of the most zealous Champions of Impiety that ever appeared against the *Christian* Cause (for he died a Martyr for it) hath attempted this: but after the most accurate and diligent search which so keen an Adversary could make, he was forced to give up the Point; and plainly acknowledge, that in the whole series of the *History* and actions of our *Saviour*, he could not find any thing that he could charge with secular interest or design to blast him or his *Religion* with. And if you will renew the same attempt, though you extend the inquiry much farther, even to his *Apostles*, and all the rest of his *Disciples*, who first preached this holy *Religion* to the *World*, and take in to your assistance all the enemies of it; after the strictest scrutiny that you can make, you will never have any better success herein.

For had our *Saviour's* design been to seduce the People for his own interest, he must have taken the same course, that other

other Seducers do. He muſt have flattered them in their humors, and formed his doctrines to their fancies; courted thoſe that were in greateſt authority and eſteem with them, and made it his buſineſs moſtly to preach againſt and decry thoſe who were leaſt in their favour, and ſtudied and practiſed all other ſuch arts of popularity, whereby he might beſt inſinuate into their good liking, and gain that intereſt with them, as might be ſufficient to ſerve his purpoſe and obtain the end propoſed. Theſe were the methods whereby *Mahomet* firſt propagated his *Impoſture*, and theſe are they which all others muſt take, whoſe purpoſe it is to deceive the People. But our *Saviour* in every particular acted contrary hereto, which ſufficiently proves that he had no ſuch deſign to compaſs. For he freely preach'd againſt whatever he found blameable in the people, ſpared not their moſt beloved errours, or framed his doctrines to indulge them in any one evil practice how predominant ſo ever amongſt them, and was ſo far from courting thoſe in the greateſt authority and eſteem with them, that he was moſt ſharp and bitter againſt them above all others, whom they moſt idolized, I mean the *Scribes* and *Phariſees*;

ſees; For he on all occaſions detected their *Hypocriſies*, and laid open their evil practices, and in the ſevereſt manner rebuked and condemned them for their iniquity therein, even to the preferring and juſtifying before them the wicked *Publicans*, who for their exactions and oppreſſions upon the people in their gathering the publick *Taxes* were held among them the moſt hated of men and the worſt of ſinners. And therefore, though his *Miracles* often drew their admiration and their applauſe on the one hand, his doctrines and his preachings as faſt alienated them from him on the other; ſo that thoſe very ſame Men, who, for the ſake of the former, followed him often in multitudes, and were ready to acknowledge him to be the Meſſias, were as violently ſet againſt him at other times for the ſake of the latter, and at laſt crucified him on the account thereof. And is it poſſible to conceive, that he, who took all thoſe courſes ſo contrary to the humour of the people, without regarding how much they tended to exaſperate them againſt him, ſhould have any intereſt or deſign of his own to ſerve himſelf of them?

When our *Saviour* took upon him to be

be the *Meſſias* that was promiſed, had he done it only as an *Impoſtor* to promote a ſecular intereſt and deſign of his own, he would certainly have aſſumed that character according to thoſe Notions in which the *Jews* expected him. For in this caſe the expectation of the people muſt have been the grand motive to the *Impoſture*, and their looking for ſuch a *Meſſias* to come the main inducing reaſon of his putting himſelf thereon, and therefore to be ſure, had he been an *Impoſtor*, he would have offered himſelf to them no otherwiſe than juſt ſuch a *Meſſias*, as their notions of him would have him to be; and there are two ſpecial reaſons which in this caſe would have determined him hereto. 1. Becauſe thoſe notions offered to him the higheſt ſecular intereſt, that could be attained unto: And, 2. Becauſe the ſuiting of his pretenſions exactly according to them, would have been the readieſt and moſt likely way for him to carry the intereſt, whatever it was, which you may ſuppoſe him to have aimed at.

And, firſt, the notions which the *Jews* had of the *Meſſias*, offered him the higheſt ſecular intereſt that could be attained unto; and therefore to be ſure, when he took upon him to be that *Meſſias*, had he

he done it only as an *Impoſtor* for a ſecular intereſt, he would have laid hold of that intereſt offered, and under the character which he aſſum'd moſt certainly have claim'd all that, which according to thoſe notions the *Meſſias* was to have. For this was nothing leſs than a moſt glorious ſecular Kingdom, the expectations of the *Jews* being then concerning this matter the ſame as they have ever ſince continued amongſt them; that the *Meſſias* * was to be a Secular *Prince*, who was to deliver them from their enemies, and reſtore the Kingdom of *David* at *Jeruſalem*, and there reign in great glory and ſplendour over the whole Houſe of *Iſrael*. And what greater or more deſirable intereſt can this World afford, than ſuch a ſtate of advancement? And what is there that is more valued and eſteemed in the opinion of all mankind, than the attainment thereof? And at that time when our *Saviour* firſt appeared on his *Miſſion*, there was the moſt favourable juncture, that could offer it ſelf, for his ſetting up for all this: For then the People of

* *The* Meſſias *ſhall come and reſtore the Kingdom of the Houſe of* David *to the ancient ſtate of its former Dominion, and ſhall rebuild the Temple, and gather together the diſperſed of* Iſrael; *and then ſhall be re-eſtabliſhed all the Legal Rites and Conſtitutions as in former times: and Sacrifices ſhall be offered, and the Sabbatical Years and Jubile's obſerved according to every Precept delivered in the Law.* Maimonides in Yad Hachazekah in Tract. de Regibus & Bellis eorum, cap. 11. §. 1.

of the *Jews* being fallen under the Yoke of the *Roman* Government, and also grown very impatient under it, entertained a general expectation of the speedy Coming of the *Messias*, under that character of a *Temporal Prince*, which they had conceited of him, to deliver them from this bondage, and by conquering those who subjected them thereto, again restore the *Kingdom* of *Israel*. And these hopes had then taken that possession of their minds, and they were all so full of them, that every one stood in a manner ready and prepared to join with him, whosoever should take upon him to be the person, as sufficiently appeareth not only from ¶ the *Scriptures*, but also from the *History* which (*) *Josephus* wrote of those times. And therefore had our *Saviour*, by taking upon him to be the *Messias*, aimed only as an *Impostor* at a Secular interest, What reason can be given, why he should not with the name of the *Messias*, have also claimed

¶ *Mark* 15. *v.* 43. *Luke* 2. *v.*38. *&* *c.*24. *v.*31. *Acts* 1. *v.*6. From all which places compared together, it appears, that there was among the *Jews*, in the time of our *Saviour*, a general expectation of the speedy Coming of the *Messias*, and that their notion was of a temporal deliverance and a temporal restoration of the Kingdom of *Israel* to be effected by him. And this expectation was it which made the multitude so ready to join themselves to *Theudas*, and after to *Judas* of *Galilee*, of whom mention is made *Acts* 5. *v.* 36, 37. and after that to an *Egyptian Jew*, *Acts* 21. v. 38. on their pretending to be the persons, from whom this deliverance was expected.

(*) *Josephus* not only makes mention of *Theudas*, and *Judas* of *Galilee*, and the *Egyptian*, of

claimed this grand interest of a *Kingdom*, which according to the opinion of all those, who expected a *Messias*, belonged thereto? or why he should not in so favourable a juncture, as was then offer'd for it, have possessed himself thereof? But he was so far from doing either of these, that he waved both, and not only omitted this opportunity of possessing himself of this *Kingdom*, but also renounced and disclaim'd the whole thereof. For instead of laying any pretence to it, he set himself to confute those very notions which gave it unto him, and to convince the People that they were mistaken in them, and thereby overthrew all that which offered unto him the highest Secular interest which the Men of this world use to aim at. And not only so, but advanced in the stead of those Errours, such

whom we have an account in Scripture, *Antiq. lib.* 20. *c.* 2. & *c.* 6. but also of several others who on the same pretences found the multitude ready to join themselves unto them. *Antiq. lib.* 20. *c.* 6. & 7. & *de Bello Judaico lib.* 7. *c.* 31. As did also *Barchosbas* in the reign of *Adrian* the *Roman Emperour*. And what *Maimonides* delivers of the doctrine of the *Jews* concerning this matter, might give any man an handle to offer at it. For, saith he, the *Messias* is not to be known by Signs or Wonders (for he is to work none) but only by conquest. And therefore his Words are. *If there ariseth a King of the House of* David, *who is studious of the Law, and diligent in observing the precepts of it, as was* David *his father; that is, not only of the Law, which is written, but of the Oral also, and inclineth all* Israel *to walk therein, and repairs the breaches, and fights the battles of the Lord, this person may be presumed to be the* Messias. *But if he prospers in what he undertakes, and subdues all the neighbouring Nations round about him, and re-builds the sanctuary in its former place, and gathers together the dispersed of* Israel, *then he is for certain the* Messias. Maimonides in Yad Hachazekah Tract. de Regibus & Bellis eorum, c. 11. §. 4.

Doctrines concerning the *Messias*, as were not only without all manner of worldly interest in them, but all levelled directly opposite thereto. For he taught them, that the *Kingdom* of the *Messias* was not a *Temporal*, but a *Spiritual Kingdom*; that he was not to be a Judge and a Ruler over them in the Secular affairs of this World and the pomp and glory thereof, but to govern and direct their hearts within by the power of his holy Spirit, in order to conform them to that Law of Righteousness, which might fit them to reign with him in the Kingdom of everlasting Glory hereafter. And therefore when the *Jews* being convinced by his wonderfull Works that he was the *Messias*, would have taken him by force and made him their *King*, he withdrew from among them to disappoint the design. And when interrogated by *Pilate*, he told him his *Kingdom* was not of this World. And had he aimed at any such thing, he would never have taught such Doctrines of himself, which so directly overthrew all that which gave him the most favourable advantage of attaining thereto. Had he offered at more of this World's interest than the *Notions* of the *Jews* invested him with (if it were possible more could be had than those gave

gave their *Meſſias*;) or if he had joined thereto, the enjoyment of carnal pleaſure as *Mahomet* did, there might then have been ſome ground of charging him of differing from thoſe Notions for the ſerving of his own intereſt; but when the change was on the quite contrary hand, and inſtead of being that reigning and glorious *Meſſias*, amidſt the higheſt pomp and ſplendour of this World, as the *Jews* would have had him to be, he declared himſelf only for ſuch a *Kingdom*, as had nothing of this World in it, and whoſe greateſt perfection lay in its greateſt oppoſition thereto; he that will ſay that there was any thing of this World in his thus ſtripping himſelf of all the pomp and glory of it, or that there could be any deſign of intereſt for himſelf, where all manner of ſelf-intereſt is thus renounced, muſt reconcile contradictions, and make the nature of one extreme to conſiſt in the other, which is moſt directly oppoſite thereto. Had he, when he took upon him to be the *Meſſias*, done it only for a worldly intereſt, this great intereſt of reigning, ſo obviouſly offered it ſelf unto him under that character, that it cannot be conceived how he ſhould ever have avoided it. The power, and glory, and

riches of a *Kingdom*, are too great baits of allurement to the worldly-minded Man, ever to be refuſed by ſuch an one, after he had aſſumed that character, which in the generally-received Notion of it, inveſted him with them. Or can it be imagined, ſince theſe are the only things which could make that character at all deſirable to an *Impoſtor*, why any Man ſhould run the great hazard and trouble of being ſuch in the aſſuming of it, but for the ſake of them? All thoſe falſe *Chriſts*, who have been real *Impoſtors*, and have in ſeveral Ages ſtarted up to delude the World with this pretence have ever with the name of the *Meſſias*, claimed alſo this *Kingdom*, which the *Jews* aſcribed thereto; and that in every ſuch ſcene of deceit, which hath opened in the World, hath always appeared to have been the bait, which allured thoſe wretches to act that part therein. And had our *Saviour* been ſuch an one as they, he muſt certainly have taken the ſame courſe. For to do otherwiſe, would have been to do the wickedneſs without the temptation, and to run the hazard without that which was to reward the ſucceſs. But he having been ſo far herefrom, that he did not only renounce this Kingdom, but all

all manner of other worldly intereſt whatever; this plainly ſhews he could have no deſign upon this World by that *Miſſion* which he undertook, or had any other reaſon for his entering on it as the *Meſſias*, but that he was really that perſon, whom *God* by his holy *Prophets* had ſo often promiſed, and at length, in fulneſs of time, accordingly ſent to bring life and ſalvation unto us.

2. Had our *Saviour*, when he took upon him to be the *Meſſias*, done it only as an *Impoſtor* for a Secular intereſt, he would have aſſumed that character according to thoſe notions in which the *Jews* expected him, becauſe this would have been the readieſt and moſt likely way for him to carry that intereſt, whatever you may ſuppoſe it to be. For the eager expectations of that People being then for ſuch a reigning *Meſſias*, as they had drawn a Picture of in their own fancies, his only way to have gotten them to own and receive him for the *Meſſias*, was for him exactly to have humour'd them herein, and propoſed himſelf to them juſt ſuch an one as they would have had him to be. And had his intent been only to ſeduce them under that character, in order to ſerve himſelf of them for a Secular in-

tereſt, this method is that which is ſo obviouſly neceſſary in ſuch a caſe, that it could not have been avoided. For to do otherwiſe, would evidently have been to put the matter in a moſt certain method totally to miſcarry, and make the whole deſign impracticable. To come to them as their *Meſſias*, under a character totally differing from that in which they expected him, would be ſufficient to make them, for that very reaſon, never to receive him. Although humility and the debaſing of a Man's ſelf, may in other caſes be a means to court Popularity, and procure the favour of the People, it could never have ſerved in this; nor would our *Saviour*'s taking upon him the Character of the *Meſſias*, ſo vaſtly lower as to this World, than the general opinion then gave it unto him, have been of any ſtead to him in order thereto; but quite the contrary. For the *Jews* had then framed their notions of the *Meſſias* they expected, for their own ſakes rather than his; ſuitable to thoſe worldly intereſts they were moſt in love with, and thoſe notions went currant through the whole *Nation*, as the true and exact deſcription of him, by which he was to be known at his coming: And therefore for any one to propoſe himſelf

himſelf to them, as the *Meſſias*, under a character totally diſagreeing herefrom, would have been the readieſt way for him to be told, that he was not therefore the Man; and this, inſtead of being a means to ſeduce them to him, become ſuch a reaſon for their rejecting him, as no art of *Impoſture* would ever have been able to maſter. And this indeed proved the main cauſe, that notwithſtanding our *Saviour*'s Miracles, the *Jews*, who daily ſaw them, were ſtill hardned in their averſion againſt him; and it continues with them to this day the grand ſtumbling-block of Infidelity, which they cannot get over. For they looked for a *Meſſias*, that was to ſubdue their Enemies, and deliver them from the ſlavery of the *Romans*, and by the eſtabliſhment of a *Temporal Kingdom* over them advance the ſtate of their *Nation* to the higheſt proſperity, and their *Law* to the higheſt perfection of obſervance, which both were capable of. But he propoſed himſelf unto them as a *Meſſias*, which had nothing to do with this World, or any of the intereſts of it; and inſtead of the *Temporal Kingdom* they expected, claimed only a *Spiritual*; and inſtead of the outward Rites and Ceremonies of the *Moſaical Law*

which were all fulfill'd and done away in him, taught them only to worship *God* in spirit and in truth. And what could more displease and alienate from him, Men so eager upon this World, and the glory and riches of it, than thus instead of conquest over enemies, extent of power, and a most flourishing state of prosperity, which they dreamt of, to preach to them of Mortification, Repentance, Self-denial, and those other *Christian* Virtues, in the encrease of which the true prosperity of *Christ's Kingdom* only consists; and instead of their *Temple*, and the outward pomp and splendour of the worship there performed, which they so much valued themselves upon, and so zealously affected, thus to propose to them the Worshipping of *God* without all this, only in that Spiritual manner, which under the numerous Rites of the *Mosaical Law* they had not been accustomed to have any great regard unto? For this was to baulk them of the hopes they most delighted in, and put a baffle upon them in those eager expectations and most earnest desires which their hearts had long dwelt upon. And how ill they were able to brook this, will appear by this instance in the *Gospel* *, That those very same Men who

* Joh. c. 6.

who, on the ſeeing of his *Miracles*, were ſo firmly convinced of his being the *Meſſias*, that they would forthwith have taken him by force, and declared him their *King*, the next day after, on his preaching to them of ſpiritual things, and offering thereby to withdraw their minds from the periſhable things of this World, to fix them on thoſe which endure to everlaſting life, murmured againſt him, and would no more endure him. For their hearts were after a *Meſſias*, that ſhould found them a *Temporal Kingdom*, and make them great and glorious, and powerfull therein; and to ſet up a *Spiritual Kingdom* inſtead hereof, was not only to deprive himſelf of the grandure of the other, but them alſo of the portion which they expected therein. And no one certainly that intended a worldly intereſt by ſuch an undertaking, would ever have projected it in ſuch a method as this, which was ſo totally inconſiſtent with it. For this would be to renounce in the very act the end which he propoſed, and make the attainment of it impracticable by the very means whereby he purſued it; It would be to wave the higheſt intereſt in this World to purſue after another, which no one can imagine what, and thereby totally alie-

alienate those from him, by whom alone he could hope in such a design as this to attain any at all. And therefore had a worldly end and a worldly interest been all that our *Saviour* aimed at in his taking upon him to be the *Messias*, whom the *Jews* expected, he would never so much contrary to that interest, and so much contrary to that most obvious means of carrying on such a design, have assumed that character in a manner so much differing from that, under which they expected him; Or could he by such a method of procedure ever have made any thing of the attempt among them, had he not on his side the power of God, as well as his Mission, to make him successfull therein?

Had his business only been to deceive the People for the advancing of some secular interest of his own, he would never have attempted it in so unlikely a way of succeeding, as that of abolishing the *Mosaical Law*, to which the whole nation of the *Jews* were then so zealously addicted, that they could not bear the least word, which might seem to derogate either from the excellency, which they conceived of it, or that opinion which they then had, and still retain, that it was

was to be immutably obſerved by them to the end of the World. The caſe of *Mahomet* with his Men of *Mecca* was quite otherwiſe, he found no ſuch zeal in them for their old *Religion* to ſtruggle with, they themſelves were then grown ſo weary of it, that the generality of them had in a manner totally exchanged it for no *Religion* at all at that time *Mahomet* firſt began to propagate his *Impoſture* among them, they having then for the moſt part given themſelves up to the opinions of the *Zendikees*, who in the ſame manner as the *Epicureans* among the *Greeks* and too many now-a-days among us, acknowledged the Being of a *God*, but denying his Providence, the immortality of the ſoul, and a future ſtate, did at the ſame time deny all manner of neceſſity of paying any worſhip unto him. And no wonder then if ſuch Men, who placed their All in this World, were eaſily brought over to a *Sect*, whoſe chief aim was at worldly proſperity and worldly pleaſure in the *Religion* which they profeſſed. This *Mahomet* was well enough aware of before he ſtarted his new *Religion* among them, and it ſeems to have been the greateſt encouragement which emboldned him to venture on that attempt.

tempt. However since they still retained the outward form of their *Religion* after they had deserted the substance of it, he found even from hence that opposition to his design, that to make it go down, he was forced to retain all those Rites and Ceremonies in his new *Religion*, which they had been afore used to in their old; and in order hereto he chose to make some dangerous alterations in his first establishments, as particularly in that of the *Kebla* rather than ruffle his *Arabians* by abolishing what he found them through long usage and custom any way affected to. For his business being to deceive the people, his care was to offer at nothing, which might be difficult to go down with them, and so must it be of every other deceiver who takes upon him to act the like part. But in every particular it was quite otherwise with our *Saviour*, and those whom he first preached his *Gospel* unto. For the *Jews* having undergone several terrible scourges from the hand of *God* for the neglect of that *Law* which he had given them, were from their former too much disregard of it then grown into the contrary extreme of being with exceeding superstition and bigottry too much devoted to it. They then looked on it with

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the ſame veneration, as they ſtill do, to be an immutable Law never to be altered, That the *Meſſias* himſelf on his coming ſhould not make the leaſt change therein, but that the glory of his *Kingdom* ſhould chiefly conſiſt in the perfection of its obſervance, and the exact performance of the worſhip it preſcrib'd, and for any one to advance any doctrine contrary hereto was reckoned no leſs than (*) *Blaſphemy* among them. And therefore had our *Saviour* only conſulted fleſh and bloud in the *Miſſion* which he undertook, had he had no other deſign therein than a Secular intereſt and a worldly end, he would never have oppoſed himſelf againſt the violent current of ſuch predominant opinions, as he found then reigning among them, whom he firſt preached his *Goſpel* unto, or ever durſt have offered at the abolition of that *Law*, which they were ſo violently bigotted unto. Had he come to deceive them as a *Seducer*, the very nature of the thing muſt neceſſarily have directed him to a quite contrary method; that is, to ſooth and collogue with them whom he came to impoſe upon; to have contradicted no opinion they were violent for, or oppoſed any doctrine which they were zealouſly affected to, but to have

(*) Act. 6. v. 13.

have ſtudied their humours, and learnt their notions, and ſo framed and ſuited all his doctrines according thereto, as might beſt take to draw them over to the end deſigned. To have done otherwiſe would have been to ſet Prieſt and People againſt him, as an enemy to their *Religion*, and a Blaſphemer of their *Law*. And, as our *Saviour* found it ſo in the reſult, ſo it muſt have been obvious to any one in his caſe to have forſeen it from the beginning. And therefore ſince notwithſtanding this he took this method ſo contrary to the whole end and deſign of one that intends a cheat upon the people, and without having any regard to that zeal with which the *Jews* were then ſo violently bigotted to their *Law*, or that rage of reſentment, which they were ready to expreſs againſt whatſoever in the leaſt ſhould derogate from it, did boldly preach unto them ſuch Doctrines, as totally diſannull'd it, this manifeſtly proves he could have no intereſt of his own to ſerve upon them in this undertaking, or that he had any other reaſon for his entering on it, but that he was ſent of *God* ſo to do.

The grand and fundamental doctrine of the *Religion*, which *Jeſus Chriſt* left his

his *Church*, was that of his death and paſſion whereby he made atonement for our ſins and delivered us from the puniſhment which was due unto us for them. By this means only he propoſed to ſave us, that is from Sin, the Devil, and eternal Death, and by this conflict only did he undertake to ſubdue theſe our enemies for us, and on that conqueſt to found us a *Kingdom*, which ſhould make us holy and righteous here, and for ever bleſſed with him in glory hereafter. This was the whole end and purpoſe of our *Saviour*'s Miſſion; this he frequently foretold to his *Diſciples*, and on this was founded the whole *Religion* which he taught them. And can any one ſay he could have a deſign of Secular intereſt for himſelf in ſuch a *Religion* as this, which could have no being, but by his dying for it, or any reaſon for its eſtabliſhment among men till he had laid down his life for the compleating of it? To ſay there was any thing of worldly intereſt in this would be to charge it on his croſs, and place it in that bitter and ignominious death which he underwent thereon. Men ſometimes put their lives to great hazard for the intereſts of this World, but for a Man purpoſely to deſign death for ſuch an end

and

and part with this World in ſuch a manner as *Chriſt* did for the ſake of any thing that this world hath, is a thing which was never yet heard of, and is in it ſelf ſo contrary to the moſt obvious dictates both of reaſon and nature, that no one can be ſo abſurd as to imagine it poſſible for any man ſo to do.

But that which I know you will ſay in this caſe is, That it was not *Chriſt* himſelf, but his Diſciples after his death, that made this a part of his *Religion*; That he intended no ſuch thing in the undertaking he entered on, that it ſhould end in his death, and be compleated by his Crucifixion; but that this hapning unto him, thoſe who kept up his Party, and propagated his Religion after him, foiſted this thereinto, to ſalve the ignominy of his Death, and ſerve themſelves of it, for the better carrying on of their deſigns thereby. And if ſo, then the *Impoſture* muſt be ſhifted from him to his *Diſciples*; and in this caſe the ſame inquiry muſt ſtill be made, What advantage could they propoſe to themſelves herefrom? For if *Chriſt*'s having no ſelf-deſign or worldly-intereſt in the *Religion* which he taught be of any force to acquit him of being guilty of *Impoſture* therein (as it muſt with

with every Man of unprejudiced reaſon,) it muſt alſo be of force to acquit them of the ſame charge who propagated it after him. And what worldly intereſt is it which they could poſſibly have in this matter? If you ſay *Empire*, how improbable is it, that a few poor *Fiſhermen* without any manner of foundation either of poor riches or intereſt with others, for the carrying on of ſuch a deſign, ſhould ever frame in their thoughts the leaſt imagination tending thereto, eſpecially at that time when the *Roman Empire* being in its utmoſt heighth and vigour had the major part of the then known World united under its command to cruſh the greateſt attempts of this nature, which might be made againſt it? If riches and honour be alledged as their end, I muſt deſire you to tell me, how this could be a means to gain them? or whether any one of them ever attained to either thereby? If we examine into the accounts, which we have of their lives and actions we ſhall find them journeying about the world from place to place in great poverty and under all the difficulties and preſſures of it to diſcharge that *Apoſtleſhip* which was committed unto them, and in every place where they came to be load-

ed with contempt, oppreſſion and perſecution for the ſake of that *Religion* which they taught. Had riches and honour been the end propoſed for all this, certainly after having experienced by the ill ſucceſs how improper means they had taken in order thereto, ſome of them would have deſiſted from the enterprize, and no longer have purſued a deſign, which could not anſwer its end. But you cannot bring us an inſtance of any one of them that did this. No, they ſtill went on in the work, which they had undertaken, and without being wearied by the poverty they laboured under, or in the leaſt diſcouraged by that contempt, ſcorn and perſecution, which they every-where met with, all conſtantly perſevered to preach that *Goſpel*, which they had received, even to their lives end; and not only ſo, but moſt of them laid down their lives for the ſake therefore, which they would never have done, if they had not for that *Miniſtry* a much higher reaſon, than all the honour and riches of this world could ever amount unto. All that can be ſaid of any worldly intereſt for them in their preaching up that *Religion* which they propagated is, That they were thereby made Heads of the Party which they drew over

over thereto. But alas, what advantage could this be unto them to be thus made Heads of a contemned, oppreſſed and perſecuted Party of Men, who were everywhere ſought out for bonds, impriſonments and death. To head ſuch a Party what is it, but to expoſe a Man's ſelf to the greater danger, and ſet himſelf up to receive the firſt ſtrokes of every perſecution, which was levelled againſt it? For in this caſe, thoſe who head the Party are moſt ſought after, and the ring-leaders of it are ever made the firſt and the moſt ſignal examples of every ſeverity, which is deſigned for its oppreſſion. And this was all that the *Apoſtles* got by heading that Party, which they converted to the *Chriſtian Religion*; and what of worldly intereſt could be found therein? If the heading of a Party be of any advantage to a Man, it muſt be then only when it brings him honour, or power, or riches, or ſome other worldly enjoyment. But to head ſuch a Party, as the firſt *Chriſtians* were, could bring neither of theſe therewith; but on the contrary, poverty, contempt, oppreſſions, and perſecutions were all the fruits, as to this world, which the *Apoſtles* of our *Saviour* reaped thereby. And certainly on theſe terms, to head a

Party, could never have been the reaſon to make them enter on that undertaking; or if it had, they could never under ſuch diſcouragements have long continued therein.

SECT. II.

II. And thus far having examined the firſt mark of *Impoſture*, and I hope ſufficiently ſhown it cannot belong to that holy *Religion* which we profeſs. I ſhall now proceed to the ſecond; that is, that it muſt always have wicked men for the *Authors* of it. For thus to impoſe upon mankind a falſe *Religion* is the worſt of cheats, and the higheſt injuſtice which can be done either to *God* or Man: to God, becauſe it robs him of the worſhip of his Creatures, either by diverting it to a falſe object, or by directing it to him in ſuch a falſe way, as cannot be accepted of before him; And to Man, becauſe it deprives him of his *God*, by putting him upon ſuch a falſe *Religion* as muſt neceſſarily alienate both his mercy and his favour from him. And to do this, is ſuch a conſummate piece of iniquity, that it is impoſſible any one can arrive thereto without having firſt corrupted himſelf to a great degree in all things elſe.

elſe. For ſuch an one muſt have caſt off all fear of God, as well as all regard of Man, before he could ever offer at ſo great a Wickedneſs againſt both. And when a Man is come to this, to be ſure he will ſtick at nothing, whereby his luſts may be gratified, or any carnal intereſt ſerv'd which he ſets his heart upon, but will make the corruptions of his mind appear in all the actions of his life, and be thoroughly wicked in every thing where his own intereſt, or his own deſigns do not put a reſtraint upon him. And that *Mahomet* was ſuch an one, the *Hiſtory* of his Life, which I have laid before you, ſufficiently ſhows.

But whoever yet charged * *Jeſus Chriſt*, or his holy *Apoſtles* with any thing like this? not *Celſus*, not *Porphyry*, not *Julian* or any other of the *Heathens*, or the *Jews* who were the bittereſt enemies of *Chriſtianity* and the greateſt oppoſers of it. And to be ſure could they have found any ſuch accuſation againſt any of them, they would never have ſpared to have made the utmoſt uſe of it they could for the blaſting

* All that the bittereſt enemies of *Chriſtianity* have ever objected againſt our *Saviour*, ſave a fabulous ſtory of his Birth, amounts to no more than this, That he was a *Magician*, which was an invention, framed only to ſalve his working of *Miracles* (which they could not deny) in ſuch a manner as to make them give no reputation or authority to the doctrines which he taught.

of that *Religion*, which they taught. For it is a popular *Argument*, which would have ſerved their purpoſe among the people more than any other they could have offered unto them. And we ſee with what ſucceſs the various *Sects* among us ſerve themſelves of it every day, no argument being more prevalent amongſt the unthinking Multitude for the beating down the reputation of any profeſſion of *Religion*, than the ripping up of the faults of thoſe that teach it. To examine into all the Labyrinths and abſtruſe Speculations of reaſon and argument, which may be brought for or againſt any *Religion*, is an operoſe buſineſs, which all have not capacities for, and few care to attend to. But of Good and Evil every Man is judge, and where they find the Teachers of any *Religion* to be wicked and naught, it is an inference which they are all apt too precipitately to run into, that the *Religion* muſt be naught alſo, and without any further examining into it condemn it ſo to be. And I find there is nothing, which you your ſelves are more greedy to lay hold of for an argument againſt our holy *Chriſtian Religion*, than the faults which you obſerve in ſome of our *Miniſters*, whoſe buſineſs it is to promote it. And therefore

fore if the faults of the preſent teachers of *Chriſtianity* be apt thus to afford ſo popular and prevalent an argument againſt it, how much more would the faults of the firſt founders and propagaters of it have done ſo, had there been any ſuch to object againſt them? And had there been any ſuch, ſo keen and ſearching Adverſaries, would never have ſuffered the diſcovery to have eſcaped them, or ever fail'd to have objected it for the ſerving of their turn to the utmoſt they were able; and it can be owing to nothing, but their moſt unblameable innocency, that they have been ſecured herefrom. To ſay that they could not have that knowledge of their lives and actions, as was ſufficient for them to diſcern their faults, and obſerve their miſcarriages, will not ſolve the matter. Though *Mahomet* acted his *Impoſture* ſo many hundred miles within the remoter parts of *Arabia*, among a people, who by vaſt deſarts were in a manner cut off from the converſe of the reſt of mankind, where very few or none of any other nation ever came to ſpy out his actions or obſerve his doings, and where he had none elſe to be witneſſes of them, but thoſe only who all imbraced his forgery, and became

zealouſly addicted to it; yet all this could not ſerve to conceal his faults, or hide his monſtrous wickedneſſes from being obſerved and recorded againſt him. The foregoing *Hiſtory* gives you a large Catalogue of them, and they are vouched by the authority of ſome of the moſt authentick writers of his own *Sect*. But *Chriſtianity* had not its birth in ſuch an obſcure hole, nor did the firſt *Founder* of it, or thoſe who propagated it after him, make their firſt appearance among ſuch rude and illiterate *Barbarians*, as that *Impoſtor* did: but on one of the openeſt ſtages in the world, at *Jeruſalem*, and in the Land of *Judea*, and not in an age, when as formerly that *Nation* ſeparated it ſelf from all others, and had no converſe with any but themſelves; but when they had ſcattered themſelves abroad and mingled with all other Nations, and alſo were forced to admit all other Nations to mingle with them by being made a Province of the *Roman Empire*, which brought not only Souldiers and Merchants of other Nations among them, but alſo opened the gate to all others, as they ſhould think fit, to come and reſide among them: And the *Temple* at *Jeruſalem* being that, where all of the *Jewiſh Religion* worſhipped;

ped; this conſtantly brought thither from all Nations thoſe who profeſſed it, which made a very great reſort thither from all Parts of the World, eſpecially at their three great *Feſtivals*. And therefore juſt after our *Saviour*'s ſufferings at the time of *Pentecoſt* next following, we are told that there were then at *Jeruſalem* (*) *Parthians*, *Medes*, and *Elamites*, and the dwellers of *Meſopotamia*, *Cappadocia*, *Pontus*, *Aſia*, *Phrygia*, *Pamphylia*, *Egypt*, *Libya*, and *Cyrene*, with the Strangers of *Rome*, *Cretes*, and *Arabians*. So that to be ſure nothing could be hid or concealed, which was done on ſo open a ſtage of the World, and in the ſight of ſo many Nations as were then preſent upon it; nor is it poſſible if thoſe who then firſt delivered the *Chriſtian Religion* to the World, had been ſuch wicked perſons, as *Mahomet* was, and all other *Impoſtors* muſt be, it could ever have eſcaped their obſervation. And if it had at *Jeruſalem*, there were other occaſions enough given for a fuller diſcovery afterwards. For the holy *Apoſtles* after our *Saviour*'s death, did not confine themſelves to *Jeruſalem* and the Land of *Judæa* only, but diſperſed themſelves throughout the whole Earth, and at *Rome*, at *Athens*, and in many other celebrated Cities

(*) Acts 2. v. 9, 10, 11.

Cities appeared openly, teaching the *Religion* which they had received, and forming *Churches* of those whom they had converted thereto, and thereby exposing their Lives and Actions publickly to the view of the whole World, made all Mankind in a manner witnesses of what they did. And *Christianity* was not such an acceptable thing to the World, as to move the Men of it to be so candid and good-natur'd to the first Authors of it, as to conceal their faults and hide their wickednesses, had there been any such in them. No, it was that which was against the lusts and pleasures, and the other evil courses of this World, more, than any other *Religion*, which was ever taught therein; and this put the World as much against it, and all that adhered thereto; and therefore we find them to be a Party of Men not only every-where spoken against, but also every-where hated, opposed, and persecuted to the utmost. And when so general an Odium was risen against them, and both *Jews* and *Gentiles* conspired together therein, to be sure there were not wanting abundance that made it their business to pry into their actions, and examine their practices with all that spight, unfairness, and ill interpretation

pretation of things, as is uſual in ſuch caſes. And could they by all this ſearch, inquiry and ſtrict obſervation, have found any thing to charge upon *Chriſt* or his *Apoſtles*, which might caſt a blot upon the *Religion* which they taught, to be ſure we ſhould have heard enough of it. For thoſe, who propagated their Odium againſt this holy *Religion* to the next ſucceeding Ages, to that exceſſive degree, in which the *Primitive Chriſtians* experienced it in thoſe terrible Perſecutions which they underwent for three hundred years together, would certainly have propagated therewith all the Accuſations they were able againſt thoſe who were the firſt Founders and Teachers of it. And, to be ſure, when (*) *Celſus*, *Porphyry*, and *Julian*, and other bitter Oppoſers of *Chriſtianity*, as well *Jews* as *Heathens*, took Pen in hand to write againſt it, we ſhould have been told enough of it. But nothing of this appearing in any of their Writings, or any of the leaſt

* The main things which *Celſus* and *Julian* objected in their books againſt the *Chriſtian Religion* are preſerved in the Anſwers which *Origen* wrote to the former, and St. *Cyril* of *Alexandria* to the latter, but the books themſelves are periſhed, as are alſo thoſe of *Porphyry* written by him in fifteen Tomes on the ſame Argument; for they being full of virulent Blaſphemies, *Theodoſius* the Emperour by a Law cauſed them every-where to be burnt, and deſtroyed; but a great many remains and fragments of them are ſtill preſerved in the Works of *Euſebius*, and ſomething of him alſo in *St. Hierom in Præfatione ad lib.* 1. *Comment. in Epiſt. ad Galatas. Celſus* lived in the ſecond, *Porphyry* in the third, and *Julian* in the fourth *Century* after *Chriſt*.

memo-

memorial of it being to be found in any Record whatſoever againſt them; this manifeſtly proves that they are even in the judgment of their bittereſt Enemies totally free of this charge, and conſequently being juſt and righteous perſons, (and of *Chriſt* and St. *James* one of his *Apoſtles* (*) *Joſephus*, though a *Jew*, particularly atteſts, that they were ſo) they could never be guilty of ſo great a wickedneſs both againſt *God* and Man, as to have impoſed a cheat upon us in that *Religion*, which they delivered unto us.

(*) His words of our *Saviour* are, that he was *a wiſe man* (a title not given in thoſe days but to ſuch as were alſo good) and that he was *a worker of Miracles, and a teacher of Truth*, lib. 18. c. 4. And of *James* he hath theſe words. *Theſe things* (*i. e.* the deſtruction of *Jeruſalem*, and the calamities that attended it) *fell by way of juſt vengeance upon the Jews for James the Juſt, who was the Brother of Jeſus called Chriſt, becauſe the Jews had murdered him, being a moſt righteous Man.* It muſt be acknowledged that this paſſage is not now extant in *Joſephus*, but it is quoted by *Euſebius* in the Second Book of his *Eccleſiaſtical Hiſtory*, c. 23. and alſo by *Origen* in his Second Book againſt *Celſus*, which would never have been done by them, had it not been extant in the Copies of his Works which were then in uſe, however it came to be omitted ſince. For to have falſely alledged ſuch a teſtimony to the enemies of *Chriſtianity*, eſpecially to one ſo acute and ſharp as *Celſus* was, would have given them too great an advantage againſt it. But what is ſtill extant in *Joſephus*, amounts to the ſame thing; for ſpeaking of his being put to death by *Ananias* the High-Prieſt, *Antiq. lib.* 20. *c.* 8. he ſays, *That all good men were offended at it*; which ſufficiently expreſſeth him to be a good man alſo. For why elſe ſhould they be ſo concerned for him?

SECT.

SECT. III.

III. And if they had been ſuch wicked perſons, as thus to have impoſed upon us a falſe *Religion* for their own intereſt, both their wickedneſs and the intereſt which they drove at, muſt neceſſarily have appeared in the very contexture of the *Religion* it ſelf, and the Books of the *New Teſtament*; in which it is contained, would have as evidently proved both theſe againſt them, as the *Alcoran* doth againſt *Mahomet*? every Chapter of which yieldeth us manifeſt proofs both of the wicked affections of the Man, and the ſelf-ends which he drove at for the gratifying of them.

For, firſt, when a Man propoſeth an end of ſelf-intereſt, and invents a new *Religion*, and writes a new *Law* on purpoſe for the obtaining of it, it's impoſſible, but that this End muſt appear in the Means, and the *Impoſture*, which was invented of purpoſe to promote it, muſt diſcover what it is. For in this caſe the new *Religion* and the new *Law* muſt be calculated for this End, and be all formed and contrived in order thereto, otherwiſe it can have no efficiency for the obtaining

ing of it, nor at all anſwer the purpoſe of the inventor for the compaſſing of what he propoſed; and if it be thus calculated, ordered and contrived for ſuch an End, that End cannot but be ſeen and diſcovered in thoſe Means. For the End and Means prove each other; that is, as the nature of the End propoſed ſhows us what Means muſt be made uſe of for the obtaining of it, ſo do the nature of the Means which we uſe, diſcover what is the End which they drive at. And as far as the Means have a tendency to the End, ſo much muſt they have of that End in them; and it is not poſſible for him that uſeth the one, long to conceal the other. And therefore nothing is more obvious and common among us than by the courſes which a man takes to diſcern the end which he would have. As *Mahomet* invented his new *Religion* to promote his own ends, ſo the *Alcoran* in which it is contained ſufficiently proves it, there being ſcarce a leaf in that Book which doth not lay down ſome particulars, which tend to the gratifying either of the ambition or the luſt of that Monſter who contrived it. And had the firſt Founder of our holy *Chriſtian Religion*, or they who were the firſt propagators of it any

any ſuch end therein, the Books of the *New Teſtament*, in which it is written, would have as palpably ſhown it. But here we challenge all the enemies of our *Faith* to uſe their utmoſt skill to make any ſuch diſcovery in them. They have already gone through the ſtrict ſcrutiny of many ages, as well as of all manner of adverſaries, and none have ever yet been able to tax them herewith. For inſtead of being calculated for the intereſt of this World their whole deſign is to withdraw our hearts from it, and fix them upon the intereſt of that which is to come. And therefore the doctrines which they inculcate are thoſe of mortification, repentance and ſelf-denial, which ſpeak not unto us of fighting, bloodſhed, and conqueſt, as the *Alcoran* doth, for the advancing of a temporal *Kingdom*, but that recouncing all the pomps, and vanities, and luſts of this preſent World, we live ſoberly, righteouſly, and godly in the preſence of him that made us, and inſtead of purſuing after the periſhable things of this life, we ſet our hearts only on thoſe Heavenly riches, which will make us great, and glorious and bleſſed for ever hereafter. For as the Kingdom of *Chriſt* is not of this World, ſo neither do thoſe *Books*, in which are written

written the *Laws* of this Kingdom, ſavour any thing thereof. The *Mammon* of this World, and the Righteouſneſs which they preſcribe us, are declared in them to be totally inconſiſtent. The *Old Teſtament* indeed, as being under the Diſpenſation of carnal Ordinances, which were the ſhadows only of thoſe things after to come under the *Goſpel*, treated with Men ſuitably thereto. And therefore we find much of this World both by way of promiſe as well as threat to be propoſed therein. But it is quite otherwiſe with the *New*: For in that Revelation being given to the perfecting of righteouſneſs, all things were advanced thereby from Earth to Heaven and from fleſh to ſpirit. And therefore as the whole end of it is to make men ſpiritual, ſo are we directed thereby to look only to ſpiritual and heavenly Bleſſings for the reward hereof. Had our *Saviour* propoſed victory, or riches, or carnal pleaſures to his followers, as *Mahomet* did, then indeed his *Law* would have ſufficiently ſavour'd of this World to make Men ſuſpect, that he aimed at nothing elſe thereby. But he was ſo far herefrom that inſtead of this the whole tenour of his doctrine runs the quite contrary way, we Being told of nothing elſe through the whole

whole *New Teſtament*, but of tribulations, afflictions, and perſecutions, which ſhall attend all ſuch as to this World who faithfully ſet their hearts to become his Diſciples, and the experience of all ages ſince hath ſufficiently verified the prediction. And indeed the very *Religion*, which he hath taught us, is of that holineſs, that according to the courſe of this wicked World it naturally leads us thereinto. And how then can it be ſaid, that any thing of worldly intereſt can be contained either in this *Religion*, or thoſe holy Books in which it is written?

I cannot deny, that there are ſome Men ſo crafty and cunning in purſuing their intereſt, that it ſhall not eaſily be diſcerned in the Means what it is which they drive at for their End. But how great a compaſs ſoever ſuch may fetch about to the point which they aim at, or in what by and ſecret paths ſoever they make forward towards it, yet if the Means, which they make uſe of, have any tendency thither, they can never be ſo totally blended, but there will always appear in them enough of the End to make the diſcovery to any accurate obſerver, and at length when the plot grows ripe for Execution, and the deſigner begins to offer at the putting himſelf in poſſeſſion of

what he propoſed (as all ſuch deſigners muſt at laſt) the whole ſcene muſt then be laid open, and every one will be able to ſee thereinto. And therefore if you will have it that the Holy *Apoſtles* and *Evangeliſts*, who were the firſt penners of the *New Teſtament*, were ſuch cunning and crafty men, as to be able thus artfully to conceal their deſigns in thoſe Books, which you ſuppoſe they wrote of purpoſe to promote them (which cannot reaſonably be imagin'd of men of their education and condition in the World, they being all, except St. *Paul* and St. *Luke* of the meaneſt occupations among the people, and totally unlearned) yet if they contrived thoſe Books with any tendency towards thoſe deſigns (and it cannot be conceived how otherwiſe they could help forward to the obtaining of them) it is impoſſible, they could thus have paſſed thorough ſo many ages, and all the ſtrict examinations of *Heathens*, *Jews*, *Atheiſts*, and all other Adverſaries, who have ſo ſtrenuouſly endeavoured to overthrow their authority, and no diſcovery be made hereof. For ſuppoſing at firſt under the maſk of renouncing the world they might a while conceal their deſigns for the intereſt of it (which is the utmoſt you can ſay in this caſe,) yet this could not laſt long:

long: For if this were all they deſigned by teaching that holy *Religion*, and writing thoſe Books in which it is contained, ſometime or other they muſt have put thoſe deſigns in execution, otherwiſe they would have been in vain laid; ſometime or other they muſt have endeavoured by them to obtain what they aimed at, otherwiſe the whole projection of them would have been to no purpoſe; and if they ever did ſo (as to be ſure they would, had this been their end) then, as it happens in all other ſtratagems of the like nature, with how much artifice ſoever they might conceal what they intended in the contrivance, all at laſt muſt have come out in the execution, and when they began to put themſelves in poſſeſſion of the end they aimed at, or at leaſt made any offer towards it, the whole cheat muſt then have been unmask'd, and every one would have been able to ſee into the depth thereof. But when did our *Saviour*, or any of his holy *Apoſtles* by vertue of any of thoſe doctrines delivered down unto us in the Books of the *New Teſtament*, ever put themſelves in poſſeſſion of any ſuch worldly intereſt? or when did they ever make the leaſt offer in order thereto? Have any of the ancient enemies of our holy *Religion* (and it had bitter ones

enough from the very beginning) ever recorded any such against them? or have any other ever since from any good authority, or any authority at all, ever been able to tax them herewith? or is it possible their names could have remained untainted of this charge amidst so many Adversaries, who have now for near Seventeen hundred years stood up in every age to oppose that holy *Religion* which they have delivered unto us? had they in the least been guilty hereof? Nay, hath it been as much as ever said of them, that they practised, as to this world, any otherwise than they taught, or ever dealt with the interests of it in any other manner, than totally to renounce them? or had they at all any other portion in this life, than that of persecution, affliction, and tribulation as it is foretold in those holy Books that they should? And what then can be a greater madness, than to suppose that men should lay such a deep design, as that of inventing a new *Religion*, and undergo all that vast trouble and danger, which they did, to impose it on the world for the sake of a worldly interest, and yet never put themselves in possession of that interest, or ever make the least offer towards it?

If you say that the whole end of the *Religion* was only to gain the party, and that

that the ſteps to the intereſt were to be made afterwards, I ſtill go on to ask, who can tell us, after the party was gain'd, of any ſuch ſteps that were ever made, or of any the leaſt offer tending thereto? Were not the firſt *Chriſtians* for many ages after the firſt founding of our faith, what they ought ſtill to be, men that uſed this world as if they uſed it not, who lived in it without being of it, and did truly, what they vowed in their *Baptiſm*, renounce all the Pomps, and Vanities, and Luſts thereof, faithfully to obſerve that holy *Law* which they had receiv'd? And in this they perſever'd ſo ſteadily, that even their very enemies admired the righteouſneſs of their lives, and (*) bore witneſs thereto, and the cruelleſt perſecutors could never beat them therefrom, but they ſtill went on in the obſervance of their holy *Religion* without having any other deſign therein, than to practiſe that righteouſneſs which it taught, and for three hundred years together ſtood firm thereto againſt alſo thoſe terrible

(*) *Plinii* Epiſt. *lib.* 10. *Ep.* 97--*Hanc fuiſſe ſummam vel culpæ ſuæ vel erroris, quod eſſent ſoliti ſtato die ante Lucem convenire, carmenque Chriſto quaſi Deo dicere ſecum invicem, ſeque Sacramento non in ſcelus aliquod obſtringere, ſed ne furta, ne latrocinia ne adulteria committerent, ne fidem fallerent, ne depoſitum appellati abnegarent.* In like manner they were alſo vindicated by *Serenius Granianus*, Proconſul of *Aſia*, in his Epiſtle to the Emperour *Adrian*. *Euſeb. Hiſt. Eccleſiaſt. lib.* 4. *c.* 8, & 9. By *Antoninus Pius* in his Epiſtle to the Commons of *Aſia*. *Juſtin Martyr Apol.* 2. and even by the Heathen Oracles themſelves. *Euſeb. in vita Conſtantini, lib.* 2. *c.* 50, & 51.

ſtorms of perſecution which were riſen againſt them, till at length by the holineſs of their lives, and the conſtancy of their ſufferings, they made a conqueſt over their very perſecutors, and brought over the World unto them. And are not our Principles ſtill the ſame, and alſo, thanks be to *God*, notwithſtanding the Corruptions of the preſent age, the practice too of many thouſands ſtill among us, who I doubt not will be as ready to undergo the ſame ſufferings, thoſe primitive *Chriſtians* did, when ever *God* ſhall try them for that holy *Religion* which they profeſs, as they now are to obſerve the righteouſneſs thereof. But ſuppoſing this had been all otherwiſe, and the *Mammon* of this World and not the Righteouſneſs of *God* were really the end for which our *Religion* was deſigned, yet to renounce the World to gain a Party, and afterwards make uſe of this Party to gain the World, is a project ſo unfeaſible, that the former part of it muſt neceſſarily have overthrown the latter, whenever it had been attempted. For when men had been drawn over to a party under the ſpecious pretence of renouncing the World, and been inſtructed and firmly fixed in this principle, to make thoſe very ſame men afterwards to ſerve their

their turn for the gaining of a worldly intereſt would be to make their doctrine and their practice ſo monſtrouſly interfere, as muſt neceſſarily have broken all into pieces, and deſtroyed the whole deſign. Certainly, had they any ſuch deſign, they would never have thus poſſeſſed their Diſciples with ſuch principles againſt it by the *Religion* which they taught them; and in that they did ſo, I think nothing can be a more evident Demonſtration, that they could never intend any ſuch end thereby. *Mahomet* knew well enough, this was not a way to carry what he deſigned, and therefore openly owned in his *Religion*, what he aimed at thereby, and made his *Law* to ſpeak for that *Empire* and *Luſt*, which he deſired to enjoy, and ſo when he had made his *Religion* to obtain, he gained by vertue thereof the whole which he projected by it, and became poſſeſſed of the *Empire* of all *Arabia* for the gratifying of his *Ambition*, and as many Women as he pleaſed for the ſatisfying of his *Luſt*, which were the two Ends he drove at in the whole Impoſture. And had *Jeſus Chriſt* and his *Apoſtles* had any ſuch deſign in the *Religion* which they taught, they muſt in the ſame manner they made their *Religion* ſpeak

for it, or else it could never have served their purpose for the obtaining of it. And if their *Religion* had ever offer'd at any such thing, it must necessarily have appeared in the Books in which it is written.

And 2dly. if they had been so wicked, as thus to impose upon the World a false *Religion* for the promoting of their own interest, as that interest must have appear'd in the contexture of the *Religion* it self, and in those Books in which it is written, so also must their wickedness. For Words and Writings being the outward expressions of our inward conceptions, there is that connection between them, that although the former may often disguise the latter they can never so totally conceal them, but every accurate observer may still be able through the one to penetrate into the other, and by what a man utters, whether in speech or writing, see what he is at the bottom, do what he can to prevent it. There are indeed some that can act the *Hypocrite* so cunningly, as to dissemble the greatest wickedness under words, writings and actions too that speak the quite contrary. But this always is such a force upon their inclinations, and so violent a bar upon their inward passions and desires, that nature will frequently break

break through in ſpight of all art, and even ſpeak out the truth amidſt the higheſt pretences to the contrary. And there is no *Hypocrite*, how cunningly ſoever he may act his part, but muſt this way very often betray himſelf. For wickedneſs being always uppermoſt in ſuch a Man's thoughts, and ever preſſing forward to break forth into expreſſion, it will frequently have its vent in what that Man ſpeaks, and in what he writes, do what he can to the contrary; the care caution and cunning of no Man in this caſe being ſufficient totally to prevent it. Furthermore, there is no Man thus wicked, that can have that knowledge of Righteouſneſs, as thoroughly to act it under the Mask with that exactneſs, as he who is truly righteous, lives and ſpeaks it in reality. His want of experience in the practice muſt in this caſe lead him into a great many miſtakes and blunders in the imitation. And this is a thing which generally happens to all that act a part, but never more than in matters of *Religion*, in which are many Particulars ſo peculiar to the Righteous, as none are able to reach them, but thoſe only who are really ſuch. And ſuppoſing there were any that could, yet there will ever be

be that difference between what is natural and what is artificial, and between that which is true, real and ſincere, and that which is falſe, counterfeit and hypocritical, that nothing is more eaſie than for any one, that will attend it, to diſcern the one from the other. And therefore were *Jeſus Chriſt* and his *Apoſtles* ſuch perſons as this charge of *Impoſture* muſt ſuppoſe them to be, it's impoſſible, but that the Doctrines which they taught, and the Books which they wrote, muſt make the diſcovery; and the *New Teſtament* would, as a ſtanding *Record* againſt them in this caſe, afford a multitude of inſtances to convict them hereof. That the *Alcoran* doth ſo as to *Mahomet*, nothing is more evident; a ſtrain of Rapine Bloodſhed and Luſt running thorough the whole Book, which plainly proves the *Author* of it to be altogether ſuch a Man, as the charge of *Impoſture* muſt neceſſarily ſuppoſe him to be. And were the firſt Founder of our holy *Religion*, or the Writers of thoſe Books, in which its Doctrines are contained, ſuch Men as he, both their Doctrines and their Books would as evidently prove it againſt them. But here I muſt again challenge you, and all other the Adverſaries of our holy *Religion*,

ligion, to ſhew us any one particular in it, that can give the leaſt foundation to ſuch a charge, any one word in all the Books of the *New Teſtament*, that can afford the leaſt umbrage or pretence thereto. Let what is written in them be tried by that which is the Touchſtone of all *Religions*, I mean that *Religion* of Nature and Reaſon, which *God* hath written in the hearts of every one of us from the firſt Creation; and if it varies from it in any one particular, if it preſcribes any one thing, which may in the minuteſt circumſtance thereof be contrary to its Righteouſneſs; I will then acknowledge this to be an argument againſt us, ſtrong enough to overthrow the whole Cauſe, and make all things elſe that can be ſaid for it, totally ineffectual to its ſupport. But it is ſo far from having any ſuch flaw therein, that it is the perfecteſt *Law* of Righteouſneſs, which was ever yet given unto Mankind, and both in commanding of Good, as well as in forbidding of Evil, vaſtly exceeds all others that went before it, and preſcribes much more to our practice in both, than the wiſeſt and higheſt Moraliſt was ever able without it to reach in ſpeculation. For,

1ſt. As

1ſt. As to the forbidding of Evil, it is ſo far from indulging, or in the leaſt allowing us in any practice that ſavours hereof, that it is the only *Law* which is ſo perfectly broad in the prohibition, as adequately to reach whatſoever may be Evil in the practice, and without any exception, omiſſion, or defect, abſolutely, fully, and thoroughly forbids unto us, whatſoever may have but the leaſt taint of corruption therein; and therefore it not only reſtrains all the Overt-acts of iniquity, but alſo every imagination of the heart within, which in the leaſt tends thereto, and in its Precepts prohibits us not only the doing, or ſpeaking of Evil, but alſo the harbouring or receiving into our Minds the leaſt thought or deſire thereafter, whereby it ſo effectually provides againſt all manner of iniquity, that it plucks it up out of every one of us by the very roots, and ſo makes the Man pure, and clean, and holy altogether without allowing the leaſt ſavour of Evil to be remaining in him; and every one of us would be thoroughly ſuch, could we be but as perfect in our Obedience to this *Law*, as it is perfectly given unto us. And,

2dly. As

2dly. As to the commanding of Good its preſcriptions are, That we imploy our Time, our Powers, and all other Talents intruſted with us to the beſt we are able, both to give Glory unto *God*, and alſo to ſhow Charity unto Men; and this laſt not only to our Friends, Relations, and Benefactors, but in general to all Mankind, even to our Enemies, and thoſe who deſpightfully uſe us and perſecute us; and hereby it advanceth us to that highth of perfection in all holineſs and goodneſs, as to render us like the *Angels* of Light in our Service unto *God*, and like *God* himſelf in our Charity to Man. For it directs us in the ſame manner as the *Angels* to worſhip and ſerve our *God* to the utmoſt ability of out nature, and in the ſame manner as *God* to make our goodneſs to Men extend unto all without exception or reſerve, as far as they are capable of receiving it from us.

And can any Man think it poſſible that a *Religion*, which ſo thoroughly and fully forbids all Evil, and in ſo high and perfect a manner preſcribes us all Good, could ever be the product of a wicked mind? The fruit is too good to proceed from ſo corrupt a root, and the effect vaſtly above the efficiency of ſuch a cauſe ever to produce

duce it. For can it poſſibly be imagin'd, that a wicked Man could either have inclination to do ſo much for the promoting of that Righteouſneſs, which all his paſſions and deſires ſo violently run counter unto, or if he would, that ſuch an one could ever be ſo well acquainted with all the ways thereof, as ſo exactly to preſcribe them? If it be ſo difficult for ſuch an one to conceal his inclinations in his expreſſions; if it be ſo hard for him, when he vents himſelf into Words or Writings, not to let looſe ſomething in them of what he really is (as I have already ſhown) how can any copy be drawn from ſuch a Mind, but what muſt in ſome feature or other reſemble the Original, or any thing at all proceed from thence, but what muſt carry with it ſome ſavour of the iniquity thereof? Set but ſuch a one to write a Letter, and he will ſcarce be able to do it without putting ſo much of his paſſions and his temper into it, as that we may read from thence what he is, as every Man's experience may tell him, that correſponds with ſuch; and how much more then may we be aſſured will he lay himſelf open, when he hath the large ſcope of a Book to expreſs himſelf in, and eſpecially when that book is of ſuch a nature,

a nature, as gives him the fulleſt occaſion, and the moſt inviting opportunity ſo to do? And what book can be more ſuch, than that which is to propoſe a new *Law* to Mankind? In the writing of ſuch a book, if ever, certainly the wicked Man will ſhow himſelf, and in the ſame manner, as *Mahomet* did; conform his *Laws* to his own inclinations, and preſcribe ſuch rules of living to others, as may beſt juſtifie him in thoſe which he himſelf follows. And although he ſhould not intend any ſuch thing, though he ſhould not deſign ſo to do (and it is hard to imagine of ſuch a Man, that he ſhould not,) yet at leaſt the prevailing bent of his paſſions, and the corruption of his judgment which always follows therefrom, muſt neceſſarily lead him thereinto, it being, morally ſpeaking, altogether impoſſible, but that the wicked Man muſt appear in what the wicked Man doth, and the deeds, words, and writings which proceed from ſuch an one, muſt in ſome meaſure ſavour of what he is. And therefore if there be nothing in the *Law* of our holy *Religion* (as I hope I have fully ſhown, that there is not) which can make the leaſt diſcovery of any ſuch thing, nothing that can afford the leaſt pretence for ſuch a charge againſt

againſt it, where ſo large a ſcope is given for it; this ſufficiently proves, that neither the firſt *Founder* of the *Chriſtian Religion*, nor thoſe who firſt wrote it in the Books of the *New Teſtament*, in which we now have it, could poſſibly be wicked Men and conſequently not ſuch *Impoſtors* as you would have them to be.

But here I know it will be objected, that there is no neceſſity, that all *Impoſtors* ſhould be as wicked as *Mahomet*; and therefore though *Jeſus Chriſt* and his *Apoſtles* were no ſuch wicked Perſons, yet however they may be ſtill *Impoſtors* for all that. For, firſt, it hath hapned that very juſt and good Men have had recourſe to *Impoſture* to bring to paſs and eſtabliſh their moſt commendable deſigns, as we have an inſtance in *Minos* King of *Crete* and another in *Numa* King of *Rome*, both which, to give the greater authority to their *Laws*, pretended to have had them by *divine Revelation*. And, ſecondly, you will ſay, it's poſſible, a Man may be an *Impoſtor* by *Enthuſiaſm*, and miſtake, and falſely impoſe things for *divine Revelation*, not out of a wicked deſign to deceive others, but that he is really deceived herein himſelf. And if in theſe two Caſes a Man

Man that is not wicked may be an *Impoſtor*, you will urge, That though *Jeſus Chriſt* and his *Apoſtles* were not wicked Men; yet this will not prove them not to have been *Impoſtors*, becauſe it's poſſible, that in one of theſe two Caſes they might have been ſuch.

In order to the clearing of the firſt of theſe Objections, I deſire you would conſider theſe Three following Particulars.

1. That in every *Religion* there are theſe two Parts to be obſerved, very diſtinct from each other. 1. The *Religion* it ſelf; And, 2. The Means whereby it is promoted, and propagated among Men.

2. When the *Impoſture* is only in the former of theſe two, and a true *Religion*; or at leaſt one, that is really believed to be ſuch, is promoted by means of *Impoſture*; that is, by feigning a *divine Revelation*, where there is none, or by counterfeiting *Miracles*, or by any other ſuch means tending to deceive Men thereinto; this amounts to no higher than a *pious fraud*, which out of an over-hot and inconſiderate zeal ſome Men have made uſe of for the promoting of the beſt Ends.

And ſuch Men, for the ſake of ſuch Ends, may ſtill be denominated good and righteous in the main, how much ſoever they may have been out in making uſe of ſuch means to promote them.

3. When the *Impoſture* is in the End, as well as in the Means; and not only the *Revelation* pretended, but alſo the *Religion* it ſelf is all falſe, counterfeit, and feigned; this amounts to ſuch an *Impoſture*, as is totally wicked without any mixture of good therein. In the former Caſe, where the *Impoſture* is only in the Means, there is a good End deſigned, and therefore ſomething ſtill from whence the perſon uſing it may be denominated Good; but where the *Impoſture* is in both, it is Wickedneſs all over, without any thing at all in it to exempt him from being perfectly wicked, that maketh uſe thereof.

Which Particulars being premiſed, my Anſwer to the Objection is as followeth.

1. I do acknowledge it to be related by (*) *Authors* of good credit, that *Minos* King of *Crete*, when he firſt framed the *Laws* of his

(*) Plato in Minoe & in primo Dialogo de Legibus. Dionyſius Halicarnaſſæus, lib. 1. Strabo, lib. 16. Valerius Maximus, lib. 1. c. 2.

his Country; to give them the greater authority, used to retire into a Cave on Mount *Dicta*, and from thence to bring them forth to his *Cretans*, as if they had been there delivered to him by *Jupiter*: And that *Numa*, when he founded the *Laws* of *Rome* (†), practised the same art pretending to have received them from the Nymph *Egeria*, that so he might procure them to be received by the *Romans* with the greater veneration. And by this device they both obtained there End in bringing very rude and barbarous People to submit to those good Orders and Rules which they prescribed for their living civilly, peaceably, and justly together. But this, although it were a fraud in the Means, yet as far as it related only to a political End, belongs to another matter, and doth not at all fall within that argument of *Religion*, which we are now treating of.

(†) Plutarchus in vita Numæ & Dionysius Halicarnassæus, lib. 1.

2. As to the *Laws* of *Numa*, I acknowledge that they reached not only Matters of State, but those of Religion also, and that thewhole method of the old *Roman Religion* was regulated and stared by them; but that *Numa* founded any new *Religion*, is what I utterly deny. For *Numa* left no other *Religion* behind him in *Rome* at

his death, than that very same *Heathenism*, which he found there at his first coming thither to be *King*. For the City having been then but newly founded, and the People made up of a Collection of the refuse and scum of divers Nations there gathered together, they were as much out of order in matters of *Religion*, as in those belonging to the Civil Government, and all that *Numa* did, when he came to reign over them, was to make *Laws* to regulate both; and therefore, as he founded several wholsome Constitutions for the orderly governing of the State, so also did he for the regular worshipping of the *Gods* then acknowledged among them, without making any essential alteration in the *Religion* afore practised by them. For had he done so, then the *Religion* of the *Romans* must have differed from the *Religion* of the other Cities of *Italy*, which we find it did not. For they communicated with each other in their Worship, as they did also with the *Greeks*. And in truth the old *Roman Religion* was no other, than the *Greek Heathenism*, the same which was practised in *Greece*, and in all those Countries which were planted with Colonies from thence, as almost all *Italy* was at that time. And there-

therefore the *Romans*, as well as the reſt of the Cities of *Italy*, looked on *Delphos* as a principal place of their worſhip with the ſame veneration that the *Greeks* did, and had frequent recourſe thither on Religious accounts, as the *Roman Hiſtories* on many occaſions acquaint us. And this Religion *Numa*, while he lived among his *Sabines*, being accurately verſed in, and alſo a diligent practicer of it, on his coming to *Rome*, and finding the *Romans* all out of order in that little which they had of it (for during the Reign of *Romulus*, they minded little elſe but fighting, and therefore had not leaſure, or perchance any great regard, for this matter) he not only inſtructed them more fully in it according as it was received in the Neighbouring Nations, but alſo framed ſeveral rules and conſtitutions for their more regular and orderly practice of it, which did no more make the old *Heatheniſm* of the *Romans* to be a new *Religion*, than the body of *Canons* given us by King *James* the Firſt, for the more orderly regulating of our Worſhip and Diſcipline, makes our *Religion* a new *Chriſtianity*. Only *Numa*, the better to make his Conſtitutions to obtain among thoſe barbarous people for whom he made them, pretended to have

been inſtructed in them by a divine Perſon, and in this he practiſed a *pious fraud*, but was by no means guilty of ſuch an *Impoſture* as we are now treating of. For he taught them no new *Religion*, but only the very ſame *Greek Heatheniſm*, which he had received with the reſt of the People of *Italy* from their forefathers, and really believed to be that very *true Religion*, whereby *God* was to be ſerved, and therefore notwithſtanding the deceit he made uſe of, he might from the end, which he propoſed and which he really effected thereby to the civilizing of a very barbarous ſort of people, be ſtill reckoned a juſt and good Man; and to give him his due, he really was one of the moſt excellent Perſonages of that age in which he lived, and firſt ſowed among the *Romans* the ſeeds of that vertue, with which they ſo eminently ſignalized themſelves for ſo many Ages after. But,

3. *Jeſus Chriſt* and his *Apoſtles* took on them not only to be *Meſſengers* ſent of *God*, but alſo to teach a *new Religion* to the World; and therefore, if they were *Impoſtors*, they muſt be ſo in the largeſt and fulleſt ſenſe, both in reſpect of the *Religion* it ſelf, as well as the means whereby they promoted it. And in this caſe there

there could be nothing to excuſe them from being altogether as wicked as I have alledged. Where the *Religion* is true, or really believed ſo to be, there is a pious intention in the end, which may ſpeak ſome goodneſs in him that uſeth fraud to promote it; and ſuch a goodneſs, as greatly exceeds the obliquity of the fault which he committed about it; and therefore, although he cannot on the account of the Good be excuſed from the Evil (for it is always a ſcandal to *Religion* to be promoted by Falſehood,) yet ſtill he muſt be reckoned more commendable from the one, than faulty from the other; and in this caſe there will ſtill be room enough left from the goodneſs of the End deſign'd, and the Piety of the intention, to denominate the Man good and righteous in the main, notwithſtanding the fault committed in uſing ſuch means to bring it to effect. But where the *Religion* is all *Forgery* and *Falſehood*, as well as the means of promoting it *deceit* and *fraud*, the *Impoſture* then becomes ſo totally and perfectly wicked without the leaſt mixture of good therein, as muſt neceſſarily denominate the *Authors* and firſt *Propagators* of it to be perfectly wicked alſo.

If you say, that such a perfect *Imposture* as this can have any good End, for the sake whereof the *Authors* of it may be freed from that charge of Wickedness which I lay upon them, that good End must be either the honour of *God*, or the benefit of Men. But how can *God* be more dishonoured, than by a *false Religion*? or how can Men be more mischiev'd than by having the practice of it imposed on them, whereby they must thus constantly dishonour, and consequently offend and lose the favour of him that made them? An *Imposture* in this case hath that aggravation from the object it is about, as well as from the perfection of iniquity which is in the act, that supposing it could be made productive of any good End, that good would be so vastly overbalanced by the Wickedness of the Means that it would be of no weight in comparison thereof, or at all avail to the rendering of those, that shall make use of it, less wicked than I have said. But when a Man can thus far proceed in Wickedness towards *God*, as to be the Author of constant dishonour unto him in a false Worship; and towards Men, as to ensnare them into all that mischief, which must be consequential hereto; it must necessarily

rily imply ſuch a thorough diſregard of both, as every good intention in reſpect of either muſt be inconſiſtent with. And therefore, if it be poſſible that ſuch a wicked *Impoſture* can ever be made the Means to a good End, it is ſcarce to be conceived, how they who are ſo wicked, as to be the Authors of it, could ever intend any ſuch good thereby.

But further, If the *Authors* of ſuch an *Impoſture*, as we are now treating of, can be leſs wicked, than I have ſaid, on the account of any good, which you pretend they may deſign thereby, I deſire to know, among what ſort of Men you will place them, while you thus plead their excuſe. For they muſt be one of theſe three; that is, either *Atheiſts*, *Deiſts*, or *Believers of an inſtituted Religion.*

1. If you ſay they are *Atheiſts*, that word alone contains enough to prove them perfectly wicked, whatever can be ſaid to the contrary. It is indeed agreeable enough to the Principes of this ſort of Men, that ſuch an *Impoſture*, as we are treating of, may laudably be made uſe of to a good End. For they hold, that all *Religion* is nothing elſe but a device of *Politicians* to keep the World in awe. But

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if the *Atheiſt* be the deviſer, what intention of Good can the device carry therewith? None certainly towards *God*, ſince he utterly denies his Being; or can it in this caſe have any towards Men, ſince by denying him, for whoſe ſake it is that we are to do good to others, he caſts off therewith all the reaſon and obligation, which he hath, abſtractive of his own intereſt, of doing any ſuch at all. All the good therefore that ſuch an one can aim at, muſt totally center in himſelf to advance his own enjoyments and gratifie his own luſts in all thoſe things which his corrupt affections carry him after; and to enjoy theſe without reſtraint of *Laws* or fear of puniſhment being that alone, which is the real and true cauſe that makes any Man deny that ſupreme and infinitely good and juſt Being, whom all things elſe prove; whoever is an *Atheiſt*, muſt be perfectly wicked before he can be ſuch; and what is there which can, while in that impiety, ever give him a better character afterwards?

2. If you ſay they are *Deiſts*, ſuch as you profeſs your ſelves to be, your main Principle is againſt all *inſtituted Religion* whatever, as if *God* were diſhonoured, and Man injured by every thing of this nature

nature practiſed among us; and can you then think, that any who are thus perſuaded, can without being firſt corrupted to a great degree of Impiety, as well as Hypocriſie, ever become themſelves ſo contrary to their own Sentiments, on any pretence whatſoever, the Authors and Teachers of ſuch a *Religion* among us?

3. But if you place them among thoſe who are *Believers of an inſtituted Religion*, they muſt aboliſh that which they believe to be true, before they can introduce that by *Impoſture* which they know to be falſe. And this muſt be the caſe of *Jeſus Chriſt* and his *Apoſtles*, if they were ſuch *Impoſtors* as you hold them to be. For they were educated and brought up in the *Jewiſh Religion*, which they believed to be from *God*, and the whole Tenour of the *Religion* which they taught ſuppoſeth it ſo to be; and that it was the only true way whereby *God* was to be worſhipped by them, till they delivered their new *Revelations*, which totally aboliſhed this *Religion*, and eſtabliſhed the *Chriſtian* in its ſtead; and therefore if thoſe *Revelations* were not true and real, as they pretended they were, but all forged and counterfeited by them, as you ſay, they muſt aboliſh a *Religion*, which they believed

lieved to be true, to make way for that, which they knew to be false, and thereby become wilfully and knowingly, according to their own belief, the *Authors* of leading Men from saving Truths, into damning Errours, to the utter destruction of their Souls for ever; and also of depriving *God* of that acceptable Worship, whereby he was truly honour'd according to his own appointment, to introduce in its stead a false superstition of their own devising, which must be constant dishonour unto him as long as practised among us. And if *Jesus Christ* and his *Apostles* were such *Impostors*, as all this imports; and such they must be, if they were *Impostors* at all; they must be guilty of that impiety towards *God*, as well as that injustice towards Men herein, as must necessarily suppose them the wickedest of Men before they could arrive hereto; and therefore if they were not such wicked Men, this abundantly demonstrates, they could not be such *Impostors*, as you charge them to be.

As to the second Objection, That a Man may be an *Impostour* through *Enthusiasm* and Mistake, and falsely impose things for *divine Revelations*, not out of a wicked

a wicked deſign to deceive others, but that he is herein really deceived himſelf; and that therefore there is no neceſſity, that all *Impoſtors* ſhould be ſuch wicked perſons, as I have alledged; my Anſwer hereto is,

1. I do acknowledge that *Enthuſiaſm* hath carried Men into very ſtrange conceits and extravagancies upon the foundation of a *Religion* already eſtabliſhed, as we have inſtances enough hereof in the *Anabaptiſts of Germany*, the *Quakers* here with us, the (*) *Bateniſts* among the *Mahometans*, and in ſome of the *Recluſes of the Church* of *Rome*. But that *Enthuſiaſm* could ever go ſo far, as to fanſie a *divine Revelation* for the eſtabliſhing of a *new Religion*, and upon ſuch a fanſie propagate that *Religion* in the World, as if it came from *God*, is that which I cannot believe; and there is no inſtance, that I know of, that can be given hereof. But,

(*) They were a ſort of *Mahometan Enthuſiaſts* in the *Eaſt*, who followed the Light within them in the ſame manner as the *Quakers* with us, and therefore were called *Bateniſts* from the *Arabic* word *Baten*, *intus*. And on this Principle did all the Villainies imaginable, pretending an impulſe thereto from this Light *within* them.

2dly. Allowing it poſſible, this Objection then, as applied to the caſe in hand, muſt ſuppoſe *Jeſus Chriſt*, and his *Apoſtles*, to have been deceived by *Enthuſiaſm*

ſiaſm into the *Religion* which they taught; and that therefore, although they were by no means ſuch wicked Men, as a wilfull *Impoſture* muſt ſuppoſe them to be, yet ſtill they might be *Impoſtors* by miſtake; and being by *Enthuſiaſm* ſo far deluded, as to think that to come to them from *God* by divine Revelation, which had no other birth, but from their own wild fancies, might preach it to Men as ſuch, not out of a wicked deſign to deceive, but that they were really herein deceived themſelves. But is it poſſible for any Man to conceive, that ſo grave, ſo ſerious, and ſo wiſely a framed *Religion* as *Chriſtianity* is, could ever be the ſpawn of *Enthuſiaſm*? Whatſoever is the product of that, uſeth ever to be like the Parent, wild and extravagant in all its parts, often diſagreeing with all manner of Reaſon, and often as much with it ſelf. But *Chriſtianity* is in all its parts as rational as it is good, giving us the juſteſt Notions of *God*, the beſt Precepts of our duty towards Him, and the exacteſt Rules of living honeſtly and righteouſly with each other, and hath a thorough conformity to it ſelf in every particular of it; on which account it hath been approved and admired for the excellency of its compoſure,

ſure, and the wiſdom of its conſtitutions, even by the beſt and wiſeſt of thoſe who never ſubmitted thereto; and therefore always carries with it Marks and Evidences enough in the very Nature of it, ſufficiently to prove it vaſtly above the power of ſuch a Cauſe ever to produce it.

3. The *Founder* and firſt *Teachers* of *Chriſtianity* gave ſuch evidences for the truth thereof, as *Enthuſiaſm* could never produce. For can *Enthuſiaſm* raiſe the dead to life again, cure all manner of diſeaſes, and work ſuch other Miracles, as Chriſt and his Apoſtles did? Had they by *Enthuſiaſm* been miſtaken in the Doctrines which they taught, certainly *God* would never have wrought ſuch wonderfull Works by their hands, as give teſtimony thereto.

4. Several of the principal *Articles* of our *Faith* depend upon ſuch matters of fact, as allow no Room for *Enthuſiaſm* to take place in them; as that of the *Reſurrection* of our *Saviour* from the dead, his *Aſcenſion* into *Heavem*, and the *deſcent* of the *Holy Ghoſt* in the *gift of Tongues*. For in ſuch things as theſe, which Men ſee with their eyes, and hear with their ears, and feel with their hands (as one of the *Apoſtles* did the very Wounds of our *Saviour*

our after his *Reſurrection*) no *Enthuſiaſm* can ever lead Men into a miſtake. For can it poſſibly be ſaid that it was only by *Enthuſiaſm* that five hundred Men together ſaw *Chriſt* after he was riſen again from the dead? or that it was by *Enthuſiaſm* that his *Apoſtles* ſaw him aſcend up into *Heaven* from *Mount Olivet* in the preſence of them all at noon-day? or that it was only by *Enthuſiaſm*, that the ſame *Apoſtles* on the day of *Pentecoſt* received the *gift of Tongues* by the *deſcent* of the *Holy Ghoſt* upon them, ſo as to be able to converſe with all the ſeveral *Nations* then at *Jeruſalem* in their own Languages, without ever having learned any thing of them? To ſay that Men could any way be miſtaken in ſuch things as theſe, will be to deny the certainty of ſenſe, and overthrow the foundations of all manner of knowledge whatever. It muſt therefore be ſaid as to theſe particulars, as it muſt alſo of all the *Miracles* of our *Saviour*, which give Teſtimony to the Doctrines which he taught, That his *Apoſtles*, who teſtified them unto the World, and upon the credit of them built up that *Religion* which they delivered unto us, did either ſee them really done as they relate, or they did not ſee them.

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If they did ſee them, no *Enthuſiaſm* could ever make them be miſtaken therein; and if they did not, they muſt be altogether as bad *Impoſtors*, as *Mahomet* himſelf in teſtifying them unto us; and what but as great Wickedneſs as his could ever induce them ſo to do?

SECT. IV.

IV. The next Mark of an *Impoſture* is, That it muſt unavoidably contain in it ſeveral palpable falſities, whereby may be made appear the falſity of all the reſt. For whoever invents a Lye, can never do it ſo cunningly and knowingly, but ſtill there will be ſome flaw or other left in it, which will expoſe it to a diſcovery; and no Man who frames an invention, can ever ſecure it herefrom without two qualifications, which no Man can have; and they are, 1ſt. A thorough knowledge of all manner of Truths; And, 2dly. Such an exact memory, as can bring them all preſent to his Mind, whenever there ſhall be an occaſion. For to make the Lye paſs without contradiction, he muſt make it put on a ſeeming agreement with all other Truths whatever. And how can any one do this without knowing all Truths,

and having them also all ready and present in his mind to consider them in order thereto? And since no Man is sufficient for this, no Man is sufficient so to frame a Lye, but he will always put something or other into it, which will palpably prove it to be so. For if there be but any one known Truth in the whole scheme of Nature with which it interferes, this must make the discovery; and there is no Man that forgeth an *Imposture*, but makes himself liable this way to be convicted of it. This is the method whereby we distinguish supposititious *Authors* from those which are genuine, and fabulous Writers from true *Historians*. For there is always something in such, which disagrees from known Truths to make the discovery, some flaw always left in spight of the utmost care and foresight of the Forgerer, that betrays the cheat. Thus *Annius*'s *Imposture* of his *Berosus*, *Manetho* and *Megasthenes* became detected, and so also we know the *Tuscan Antiquities* of *Inghiramius* to be a cheat of the like nature. And by the same rule is it that we receive *Sallust*, *Tacitus* and *Suetonius* for true *Historians*, and reject others as Writers of Fables, and of no authority with us: And if we examine the *Alcoran* of *Mahomet* by

by the ſame method, nothing can be more plainly convicted of *Falſity* and *Impoſture*, than that muſt be by it. For although in that Book he allows both the *Old* and the *New Teſtament* to be of divine authority, yet in a multitude of inſtances he differs from both: I mean not in matters of *Law* and *Religion*, for here his deſign is to differ; but in matters of fact and hiſtory, which if once true, muſt evermore be the ſame. They have a fetch indeed to bring him off, by ſaying that the *Jews*, and the *Chriſtians* corrupted thoſe holy Books, and therefore where he relates things otherwiſe than they do, he doth there reſtore Truth, and not vary from it. But certainly this will not hold, where, by a very groſs blunder, he makes the *Virgin* (*) *Mary* the Mother of our *Saviour*, to be the ſame with *Miriam*, the Siſter of *Moſes*. For this would be to put the *Goſpel* ſo cloſe upon the heels of the *Law*, as to allow no time for the taking

(*) *Alcoran*, *c.* 3. where obſerve, that through all that *Chapter* in every place, where the *French*, and out of that the *Engliſh Tranſlation* of the *Alcoran* hath *Joachim*, in the Original *Arabic* it is *Amran*, and from thence this *Chapter* in the *Original* is called *Surato'l Amran*, i. e. *the Chapter of Amran*. But in both theſe *Tranſlations* it is called the *Chapter* of *Joachim*. For *Mahomet* miſtaking the *Virgin Mary* to be the ſame with *Miriam*, the Siſter of *Moſes*, makes *Amran* to be her Father. But *Ryer*, the *French Tranſlator* very imprudently taking upon him to correct the *Impoſtor's* blunder, puts *Joachim* in the place of *Amran*, and thereby gives us a falſe Verſion, where it is very material in order to the expoſing of that *Impoſture* to know the true. And the *Engliſh Tranſlator* follows him herein.

place of this latter, before it would have been totally aboliſhed by the former. But which moſt diſcovers his *Impoſture*, are the monſtrous Miſtakes, which he makes in the Moral part thereof. For he allows *Fornication*, and juſtifies *Adultery* by his *Law*, and makes *War*, *Rapine* and *Slaughter* to be the main part of the *Religion* which he taught; which being contrary to the Nature of *God*, from whom he ſays he received it, and contrary to that *Law* of unalterable and eternal Truth, which he hath written in the hearts of all of us from the beginning; the obvious Principles of every Man's reaſon convict him of falſehood herein, and thereby manifeſtly prove all the reſt to be nothing elſe, but an abominable Impiety of his own invention. And were the *Religion* of *Jeſus Chriſt*, as delivered to us in the *New Teſtament*, an *Impoſture* like this, it muſt have the ſame flaws therein, that is, many falſities in matter of fact, and more in doctrine, and all his *Prophecies* would be without Truth in the Original, or Verification in the Event. And when you can make out any one of theſe particulars againſt it, then we will be ready to ſay the ſame thereof that you do, That all is *Cheat* and *Impoſture*, and

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no credit or faith is any longer to be given thereto.

And 1ſt. as to the matters of fact contained in the *Hiſtory* of the *New Teſtament* whoever yet convicted any one of them of falſehood? or whoever as much as endeavoured it in the age when the Books were firſt written, when the falſehood might have been beſt proved, had there been any ſuch in them, and the doing hereof would have ſo much ſerved the deſigns of thoſe bitter enemies of the Chriſtian Cauſe, who from the firſt did the utmoſt they could to ſuppreſs it? What Relations of matters of fact paſs uncontradicted and uncontroll'd in the Age in which they were tranſacted, and among thoſe who thought themſelves greatly concerned to have them believed falſe, this muſt be taken for an undeniable argument of their truth. And this Argument the *Hiſtory* of the *New Teſtament* hath on its ſide in its fulleſt ſtrength. For the Books were written and publiſhed in the very age in which the things related in them were done, yet no one then ever contradicted or convicted of falſehood any one paſſage in them, though *Chriſtianity* had from the very beginning the *Profeſſors* of all other *Religions* in moſt bitter enmity

againſt it, who would have been moſt ready and glad ſo to do, could they have found but the leaſt pretence for it. And had any of thoſe Relations been falſe, there were then means enough undeniably to have convicted them of it. For thoſe things, which are related of *Jeſus Chriſt* and his *Apoſtles* in the *Hiſtory* of the *New Teſtament*, are not there ſaid to have been done in Corners where none where preſent to contradict them, but upon the open Stage of the World, and many of them in the ſight of thouſands; and therefore had they not been really done, or done otherwiſe than related, there could not have wanted witneſſes enough to make proof hereof. And moſt certainly thoſe who ſo bitterly oppoſed *Chriſtianity* from the firſt would have found them out, and made uſe of their Teſtimonies to the utmoſt for the overthrowing of the Cauſe they ſo violently oppoſed, and had they done ſo to be ſure we ſhould have had thoſe teſtimonies in the mouths of all its enemies ever ſince. For they would have yielded them the ſtrongeſt and the moſt prevailing argument they could poſſibly have urged againſt it. The falſe pretences of all other *Impoſtors* have been detected by thoſe who lived in their times, and the

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true Hiſtory is given of them inſtead of the falſe ones which they gave of themſelves. And had *Jeſus Chriſt* and his *Apoſtles* been like *Impoſtors*, and the things related of them in the Books of the *New Teſtament* falſe and forged, it is not poſſible to conceive, eſpecially in the circumſtances above-mentioned, how they could have eſcaped the like diſcovery; but certainly in this caſe, amidſt ſo many witneſſes, who could have proved the falſehood, and ſo many enemies who were eager to detect it, all muſt have come out, and every falſe Narrative would have been ſhown to be ſuch, and the true one given in its ſtead, and we ſhould have heard enough hereof from the adverſaries of our *holy Religion* through every age ſince. And that this was not done, when there was ſuch bitter oppoſition againſt the *Chriſtian Religion* from the firſt propagating of it, and it would have been ſo ſtrong an argument againſt it, can be aſſigned to no other cauſe, but that the things related were ſo evidently and manifeſtly true, as not to afford the leaſt pretence for the contradicting of them. But this is not all we have to ſay in the caſe. For it hath not only hapned that none of thoſe matters of fact have ever been contra-

dicted, or proved falſe by any of the firſt enemies of *Chriſtianity*, who were beſt able to have done ſo, had there been that *Impoſture* in them which you alledge; but on the contrary many of them have been allowed true, and atteſted by them. For two of the moſt ſurprizing particulars related in the Goſpels are confirmed by the Teſtimony of *Heathen* Writers, I mean the *murder of the Innocents* by *Herod* at *Bethlehem*, and the *wonderfull Eclipſe of the Sun*, which hapned at the death of our *Saviour*, contrary to the nature of a Solar *Eclipſe*, when the *Moon* was in the Full. (*) *Macrobius* tells us of the former and (†) *Phlegon Trallianus* of the latter. And that which is the moſt important part of all, and bears the greateſt Teſtimony to the truth of the whole was allowed and acknowledged on all hands both by *Jews* and *Heathens* even in their bittereſt oppoſition againſt the *Chriſtian* Cauſe, I mean the account which is given in thoſe ſacred Books of the *Miracles* of our *Saviour*. For both of them have yielded to the truth hereof; only the *Jews* ſay, that he wrought them by virtue of the *Tetragrammaton*, or the ſacred Name *Jehovah*, ſtolen by him out of the *Temple* (which the ridiculouſneſs of the Fable

(*) Saturnal, lib. 2. c. 4.
(†) Vide Chronicon Euſebii, & Origenis contra Celſum librum ſecundum, & Tract. ad Matthæum 35.

Fable they relate concerning it ſufficiently confutes) and the *Heathens* by *Magic Art*. And therefore *Philoſtratus* and *Hierocles* finding no other way to overthrow the authority, which thoſe Miracles gave his *Religion*, confronted againſt him the *Hiſtory* of *Apollonius Tyanæus*, whom they pretend by the ſame Art of *Magic* to have done as wonderfull things, and by this means endeavoured at leaſt to invalidate thoſe miraculous Works of his, which they could not deny. And,

2dly. As to the *Prophecies* of our *Saviour*, the truth of their event in every particular proves the truth of him that predicted them. For, did he not come from *God*, how could he have this wonderfull Knowledge, as thus to fore-tell things to come? Were he not of the Secrets of the *Almighty*, how could he ſo certainly have fore-ſhown, what in after-times he would bring to paſs? If it were only by gueſs that he did ſo, how poſſibly could all things ſo exactly fall out in the event, that nothing ſhould in the leaſt happen otherwiſe than as he predicted, eſpecially ſince as to moſt of them it cannot be as much as ſaid, that there was any place for humane ſagacity, or the leaſt probable conjecture to help him to any fore-ſight there-

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in? For how improbable was it that the *Religion* which he taught ſhould, againſt the bent of the whole World, have made ſo great and ſpeedy progreſs therein, as he fore-told that it ſhould? or that ſuch inſtruments, as he imployed in this work, a company of poor, ignorant, and contemptible *Fiſhermen*, ſhould ever have been able to have effected it? without the extraordinary Providence of *God* over-ruling the hearts, as well as the power of Men; a thing in the ordinary courſe of humane affairs, ſo unlikely to ſucceed, could never have been brought to paſs; or could our *Saviour* have any manner of ground from the nature of the thing, ſo much as to gueſs at ſo ſtrange an event, and therefore could never have ſo punctually foretold it; but that being ſent of God to begin this work, he foreknew all that he would do for the perfecting of it. And the ſame is to be ſaid of what he further predicted of this *holy Religion* as to its continuance among us to the end of the World, of the calling of the *Gentiles* thereinto, and the rejecting of the *Jews*, of the great calamities which ſhould attend that people (as accordingly they have through all Ages ſince) and particularly of that great and terrible calamity, which

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was to fall upon them in the deſtruction of *Jeruſalem*, and accordingly hapned about forty years after; which he ſo exactly fore-told, not only as to the time (for he ſaid it ſhould be before that (*) generation ſhould paſs away) but alſo as to all other the moſt conſiderable circumſtances of it, that nothing can be a more exact and perfect Comment on the 24th. Chapter of St. *Matthew*, and thoſe other paſſages in the *Goſpels*, where this diſmal deſtruction is fore-told, than that *Hiſtory of Joſephus*, which gives us an account how it was brought to paſs. And that part of the *Prophecy*, which relates to the final deſtruction of the *Temple*, foretelling, *that one ſtone ſhould not be left upon another*, hath been ſo exactly verified, that notwithſtanding ſeveral attempts, which have been made for the re-edifying of it, it could never be effected; no, not as far as the laying of one ſtone upon another in order thereto, even to this day. And when *Julian the Apoſtate*, out of deſign to confront this *Prophecy*, and give the lie thereto, imployed both the Power and the Treaſure of the *Roman Empire* for the rebuilding of it, *Heaven* it ſelf interpoſed in an extraordinary manner to make good what he had predicted to be the eſtabliſhed

(*) Matt. c. 24. v. 34.

ſtabliſhed purpoſe of the *Almighty*, which nothing was able to alter, and by a miraculous Fire deſtroyed the Work as faſt as it was built, and at length forced the Undertakers totally to deſiſt therefrom. For the truth whereof, I will not referr you to the Teſtimony of *Socrates Scholaſticus*, *Sozomen*, *Chryſoſtom*, or any other of the *Chriſtian* Writers, who relate it, but to one whom you cannot ſuſpect of ſerving the intereſt of the *Chriſtian Cauſe* herein, he being as much an Adverſary thereto as any of you; I mean *Ammianus Marcellinus*, who was an *Heathen* Writer, and then ſerved under *Julian* in his Wars in the *Eaſt*, at the ſame time when this hapned. His Words concerning it (*lib.* 23. *c.* 1.) are as followeth--- *Ambitioſum quondam apud Hieroſolymam Templum, quod poſt multa & interneciva certamina, obſidente Veſpaſiano poſteaque Tito, ægre eſt expugnatum, inſtaurare ſumtibus excogitabat immodicis, negotiumque maturandum Alypio dederat Antiochenſi, qui olim Britannos curaverat pro Præfectis. Cum itaque rei idem fortiter inſtaret Alypius, juvaretque Provinciæ Rector, metuendi globi flammarum prope fundamenta crebris aſſultibus erumpentes fecere locum, exuſtis aliquoties operantibus, inacceſſum, hocque modo Elemento deſtinatius repel-*

repellente ceſſavit inceptum: i.e. "*Julian* "having a deſign to re-build with extra-"ordinary expence the Temple of *Jeru-*"*ſalem*, formerly a very ſtately Stru-"cture (which, firſt *Veſpaſian*, and after "*Titus*, laying ſiege thereto, was, after "many bloody Conflicts, at length, with "difficulty, taken and deſtroyed) com-"mitted the care of the buſineſs to *Aly-*"*pius* the *Antiochian*, who formerly had "been *Proprefect* of *Britanny*, to be with "all ſpeed expedited by him. But while "*Alypius* was diligently preſſing on the "Work, and the Governour of the Pro-"vince helping him therein, dreadfull "Balls of Fire breaking forth from the "Foundations of the Building, did by "their frequent Eruptions make the "Place unacceſſible, the Workmen be-"ing ſeveral times deſtroyed by the Fire, "as they went to their Labour; and "by this means the Element ſtill per-"ſiſting as of purpoſe to obſtruct it, the "Work ceaſed." And it hath never ſince been again attempted, even to this day, nor is there now left the leaſt re-mainder of its Ruins, to ſhow ſo much as the Place where this Temple once ſtood? or have thoſe who Travel thither, any other Mark whereby to find it out, but the

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Mahometan Moſque, erected on the ſame Plat by *Omar*, the ſecond Succeſſour of *Mahomet*; and which hath now continued for above a thouſand years to pollute with the worſt of Superſtitions, that ſacred Ground on which it was formerly built. Had our *Saviour* been an *Impoſtor*, and foretold all theſe things without any knowledge of the Counſels of him who was to bring them to paſs, ſomething certainly muſt have hapned in the event of ſo many particulars, as would have given the Lye to his Predictions, and you the opportunity of convicting him thereof by plain matters of fact falling out contrary to them. And although this could not have been done at firſt, but poſſibly ſuch Prophecies as theſe might have impoſed for a while on the credulity of many; yet we that have paſſed the time of their completion, could never be deceived thereby; but by the Event muſt plainly know, Whether what he foretold be true or falſe, and from thence have enough to make a judgment alſo of the truth of him that predicted them. And therefore had our *Saviour*, like *Mahomet*, invented his *Religion* to deceive the World; if he intended it ſhould have continued, he muſt have taken the

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ſame courſe that *Mahomet* did, and never ventured at any *Prophecy* at all, that he might not be confuted by the Event, and ſo loſe his whole deſign. If you anſwer, That our *Saviour* fore-told future Events after the ſame manner, as the *Phariſees* ſaid he wrought his *Miracles*; that is, by the *Prince* of the *Devils*, you aſcribe that knowledge to the wicked one which is above his reach to attain unto. The *Oracles*, which he gave in the *Heathen Temples*, only prove him able to cheat Mankind with dubious and dark Anſwers, but never clearly to inform them of the future Purpoſes of the *Almighty*. And indeed, how ever can it be imagin'd, that ſuch an accurſed one, as he that is caſt off at the greateſt diſtance from *God* (who alone governs all the Works of his Creation, and by the Wiſdom of his Providence orders every Event that attends them) ſhould ever be ſo privy to his Counſels, as to be able to foreknow any thing that he determines concerning them; unleſs it be, where he himſelf is imployed as an Executioner of his Juſtice to bring it to paſs. But all our *Saviour*'s *Predictions* were clear and full, fore-telling things to come, in the ſame manner as *Hiſtorians* relate them when paſt,

paſt, without ambiguity in the words, or perplexity in the matter, or the leaſt room left for evaſion or deceit in them, and were all as exactly fulfill'd in their appointed time; and we have the continuance of his *Goſpel*, the ſpreading of it through all the *Nations* of the *Earth*, the rejection of the *Jews*, the calamities of thoſe people in a continued Exile, and the total deſtruction of their *Temple*, ſtanding Evidences hereof, even to this day. And how could all this have ever happened ſo exactly, according to his Word, but that he was that holy and bleſſed One, who had the *Counſels* of the *Almighty* communicated unto him, and was ſent by Him on purpoſe to declare unto us as many of them, as were neceſſary for us to know, in order to the attaining of everlaſting life. And,

3dly. As to the *Doctrinal part of his Religion*; what can be more worthy of *God*, than the notions which he gives us of him, and the worſhip which he directs us to render upon him? and what more worthy of us and perfecting of our nature than that Law for the conduct of our lives which he hath delivered unto us? and what can be more holy, pure, and perfect than the Precepts thereof? Here the ſublimity

ſublimity and vaſt extent of the matter give ſcope large enough for the wiſeſt of Men to bewilder and loſe themſelves in errour and miſtake, and yet convince us but of any one ſuch in the whole extent of our *Religion*, and that alone ſhall be ſufficient to prove the *Impoſture*, you would charge it with, and I will yield you all you would have for the ſake thereof. But it is ſo far herefrom, that I durſt make you your ſelves the judges, whether it delivers any thing elſe unto us of the nature and excellencies of God, but what the reaſon of every man (although barely that alone through that cloud of ignorance and errour which the Fall hath over-ſpread us with, could never clearly make the diſcovery) muſt now, when thus diſcover'd, ever juſtify and admire? whether it preſcribes us any one particular relating to his worſhip, but what is moſt agreeable to thoſe his excellencies? and whether the Precepts and Laws therein laid down unto us for the governing of our lives and converſations be any other, than what do all correſpond ſo exactly with every thing which the rational dictates of our nature direct us to, that they take them all in without omiſſion or defect, and improve them to the utmoſt with errour or miſtake in

the least circumstance that belongs unto them? If you say, that all this might be attained to by humane wisdom and study; I answer, supposing it could, yet looking on our *Saviour* barely as a Man, and his holy *Apostles* without any other assistance, than that of their own natural endowments, how possibly could they reach so high? To do this requires that vast compass of knowledge in all the things of Nature, Law, and Morality, as it is not possible to conceive Men of their education and low imployments in the World could ever have arrived unto. If you examine what other Men have done by humane wisdom and study only, you will find those of the most elevated *Genius* and sublimest Understanding could never with their utmost industry and search attain unto what you suppose herein, or that the highest knowledge of Men could ever reach that perfection in any of the particulars above-mentioned, in which the *Gospel* of *Jesus Christ* delivers them unto us. For what blunders and absurdities do the wisest of the *Philosophers* lay down concerning the *Deity*? what errours and follies have they taught and practised concerning his worship? and what mistakes have those, who exalted *Morality*

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to the higheſt pitch among Men, made therein? *Plato* in his Common-wealth allowed the common uſe of Women. *Ariſtotle* aſſerts it to be natural and juſt for the *Greeks* to make War upon the *Barbarians* for no other reaſon but that they are ſo, and both he and *Tully* place Revenge among their virtues. And whoever had vaſter capacities for humane knowledge, or ever went higher by the abilities of natural reaſon and underſtanding only in the ſearch thereof, than thoſe Men? Yet ſtill being no more than Men, they could not avoid putting ſomething of the infirmities of Man even into that, wherein they made appear their higheſt perfections, errour, miſtake and ignorance being ſo natural unto all of us, that neither the greateſt, the wiſeſt, nor the beſt among us can be totally free therefrom. And therefore had *Chriſt* and his *Apoſtles* no other help in the Doctrines which they taught, but that which is humane, they muſt alſo in like manner have put that which is humane thereinto, and the infirmities, miſtakes, and errours that attend humane nature would have appeared in all that they delivered unto us. But the doctrines, which they taught, and the Books in which they delivered them unto us being ſo totally free from all ſuch errours and miſtakes, as

I have already ſhown that they are, this directs us to look higher than Man for the *Founder* of this *Holy Religion*, and the *Original Author* of thoſe *Books* in which it is contained, and neceſſarily prove, that only he who is infinite in knowledge and infinite in all other perfections could thus give us a *Law* ſo exactly like himſelf, thoroughly perfect in the whole, and infallibly true in every particular thereof.

SECT. V.

V. Another Mark of *Impoſture* is, That where-ever it is firſt propagated, it muſt be done by craft and fraud; and this is natural to all manner of cheats. For the end of ſuch being to deceive, craft and fraud are the means whereby it is to be effected. In this caſe a *Lye* muſt be made to go for a Truth, and an appearance for a reality; and to compaſs this a great deal of Art muſt be made uſe of, both to dreſs up the Cheat, that it may appear to be what it pretends, and alſo to caſt ſuch a miſt before the eyes of Men, that they may not ſee it to be otherwiſe, and that eſpecially where the cheat is an *Impoſture* in *Religion*. For whoever comes with a *new Religion* to be propoſed to the World, muſt find all men ſo far prejudiced and pre-

pre-poſſeſſed againſt it, as they are affected to the *old one* they have before profeſſed, and therefore when Men are educated, or any otherwiſe fixed and ſetled in a *Religion* (and all mankind are in ſome or other) they are not apt eaſily to forego it, but it muſt be ſomething more than ordinary that muſt bring them over to another contrary thereto. When the *new Religion* really comes from *God* (as the *Jewiſh Religion* firſt, and after the *Chriſtian* did) it brings its *Credentials* with it, the power of *Miracles* to make way for its reception. For when Men find the Omnipotency of *God* working with it, they have from thence ſufficient evidence given them from whom it comes, and there is need of no other means to induce them to believe, but that the *Religion*, which *God* doth in ſuch a manner own and atteſt, muſt be from him. But where there is no ſuch power accompanying the *new Religion* to gain credit thereto, the defect hereof muſt be made up by ſomewhat elſe to draw over the people to its belief, and this is that which muſt put all *Impoſtors* upon craft and fraud in order to the compaſſing of their ends. But that *Jeſus Chriſt* and his *Apoſtles* made uſe of no ſuch craft or fraud to induce Men into the belief of that *holy Reli-*

gion, which they taught, and conſequently could be no ſuch *Impoſtors*, will be beſt made appear by going over all thoſe ways of craft and fraud, which *Mahomet* ſerved himſelf of, and, by ſhowing you that none of them can poſſibly be ſaid to have been practiſed by any of them. For *Mahomet* being one of the craftieſt cheats that ever ſet up to impoſe a *falſe Religion* on mankind, and the only perſon that ever carried on his wicked deſign with ſucceſs, you may be ſure he left no Art or Device unpractiſed, which could poſſibly be made uſe of with any advantage for the compaſſing of it. And therefore by proving unto you that none of thoſe methods of craft and fraud, which were made uſe of for the firſt propagating of *Mahometiſm*, were ever practiſed in the firſt preaching of *Chriſtianity*, I ſhall ſufficiently prove that no craft or fraud at all which is any way practicable on ſuch occaſions, can ever be charged thereupon. For,

1. *Mahomet* made uſe of all manner of inſinuation both with rich and poor for the gaining of their affection, thereby to gain them to his *Impoſture* alſo. But our *Saviour Chriſt*, and his *Apoſtles* did quite the contrary, freely convincing all Men of their ſins without having regard to any thing elſe but the faithfull diſcharge of the

the *Miſſion* on which they were ſent; which inſtead of reconciling men to their perſons, provoked the World againſt them, and they ſufficiently experienced it from the ill uſage which they found therein.

2. *Mahomet*, the eaſier to draw over the *Arabians* to his Party, indulged them by his *Law* in all thoſe paſſions and corrupt affections, which he found them ſtrongly addicted to, eſpecially thoſe of *Luſt* and *War*, which thoſe *Barbarians* above all the *Nations* of the *Earth* were by their natural inclinations moſt violently carried after, and therefore he allows them a plurality of wives, and a free uſe of their female ſlaves for the ſatisfying of their *Luſt*, and makes it a main part of his *Religion* for them to fight againſt, plunder, and deſtroy all that would not be of it. But *Jeſus Chriſt* and his *Apoſtles* allowed no ſuch practices, but ſtrictly prohibited all manner of ſin, how much ſoever in reputation among men, even to the forbidding of many things till then allowed and held lawfull among thoſe who where called God's own people, and therefore inſtead of ſeeking the favour of Men by indulging them in their luſts and ſinfull practices, they laid a much ſtricter reſtraint upon them than was ever done before.

3dly. *Mahomet*, to pleaſe his *Arabians*, retained in the *Religion* which he taught them, moſt of thoſe Rites and Ceremonies which they had been accuſtomed to under that which he aboliſhed, and alſo the *Temple* of *Mecca*, in which they were chiefly performed. But *Jeſus Chriſt* without having any regard to the pleaſing of Men, aboliſhed both the *Temple* and the *Law*, which the *Jews* were ſo bigotted unto, and alſo the total worſhipping of *God* by *Sacrifices*, without being at all influenced to the contrary by that extravagant fondneſs, which he knew the whole World had then for them.

4. *Mahomet*, when he found any of his new *Laws* not ſo well to ſerve his return, craftily ſhifted the *ſcene*, and brought them about to his purpoſe by ſuch alterations, as would beſt ſuit therewith; and therefore when his making his *Kebla* towards *Jeruſalem* did not ſo well pleaſe his Countrymen, he turned it about again towards *Mecca*, and order'd all his *Pilgrimages* thither, as in the time of their *Idolatry*. And the like changes he made in many other particulars according as he found his intereſt required. And this is that which every *Impoſtor* muſt do. For intereſt being the end, which all ſuch aim

aim at, it is impoſſible that they can ſo well lay their deſigns in order to it, but that emerging changes in the one will frequently require changes in the other alſo. But *Jeſus Chriſt* never made the leaſt alteration in any of the doctrines or precepts which he delivered, but what he firſt taught both he and his Diſciples immutably perſiſted in without at all regarding how violently all the intereſts of the World ran counter againſt them herein. And what can be a more certain evidence that none ſuch was the bottom which they were built upon.

5. *Mahomet* under pain of death forbad all manner of *Diſputes* about his *Religion*, and nothing could be a wiſer courſe to prevent its follies and abſurdities from being detected and expoſed. For they being ſuch as could never ſtand the trial of a rational Examination, they muſt all have ſoon been exploded, had every man been allowed the free uſe of his reaſon to inquire into them. But *Chriſt* and his *Apoſtles* direct the quite contrary courſe. For our *Saviour* bids the *Jews* ſearch the *Scriptures* for the trial of thoſe truths which he taught them, (*John* 5. *v.* 39.) And the *Noble Beræans* are commended, that they did ſo, before they would receive

ceive thoſe doctrines of the *Chriſtian Religion*, which were preached unto them, *Acts* 17. *v.* 11. And St. *Paul* gives us this general rule, firſt to prove or try all things, and then to hold faſt that only which we find to be good, 1 *Theſſ.* 5. *v.* 21. It is only errour and falſehood that deſires to ſhelter it ſelf in the dark, and dares not expoſe it ſelf to an open view and trial. But Truth being always certain of its own ſtability, makes uſe of no art to ſupport it ſelf, but dares venture it ſelf abroad on its own foundation only, and boldly offers it ſelf to every Man's ſearch; and the more it is ſifted and examined into, the more bright and refulgent will it always appear. And ſince *Chriſtianity* from the firſt ever took this courſe, (as it ſtill doth where-ever purely profeſſed) and inſtead of prohibiting *Diſputes* about it, invites all Men to ſearch and examine thereinto; this ſufficiently argues, how certain the firſt *Teachers* of it were of its Truth, and that no cheat or *Impoſture* could ever be intended thereby.

6. *Mahomet* made choice of a People firſt to propagate his *Impoſture* among, who were of all Men moſt fitted to receive it; and that on two accounts: 1. Becauſe of the indifferency which they were

were then grown to as to any *Religion* at all; And, 2. Becauſe of the great ignorance they were in of all manner of Learning at that time, when he firſt vented his Forgeries among them, there being then but only one Man among all the Inhabitants of *Mecca* that could either write or read. For who are more fit to be impoſed on, than the ignorant? and who can be more eaſie to receive a *new Religion*, than thoſe who are not prepoſſeſſed with any other to prejudice them againſt it? The *Papiſts*, who, next *Mahomet*, have the greateſt claim to *Impoſture*, as to thoſe errours which they teach, very well underſtand how ſuch a Cauſe is to be ſerved by both theſe Particulars; and therefore make it their buſineſs, as much as they can, to keep their own People in ignorance, and pervert all thoſe they call *Hereticks* to *Atheiſm* and *Infidelity*, that ſo having no *Religion* at all, they may be the better prepared again to receive theirs. And that there are ſo many *Atheiſts* now among us, it is too well known, how much it is owing to this their *Helliſh artifice* againſt us. But all was quite contrary as to thoſe whom *Chriſt* and his *Apoſtles* firſt preached our *holy Religion* unto. Our *Saviour* did not chuſe ſuch ignorant

norant Times to come among us in, or a People ſo indifferent in *Religion*, firſt to manifeſt himſelf unto. For the *Jews* were ſo far from being weary of that *Religion*, which they had ſo long profeſſed, when he firſt appeared in his *Miſſion* among them, that they were then grown into the contrary extreme; a very extravagant bigottry and ſuperſtition concerning it; ſo that nothing was more difficult, than to withdraw them from it; nor could any thing be more offenſive to them, than an offer tending thereto; and ſo it continues with them, even to this day. And the caſe was not much otherwiſe as to all the reſt of Mankind; the *Gentiles* being then grown almoſt as tenacious of their *Idolatry*, as the *Jews* of their *Law*; and *Learning* was in that Age among both at the higheſt pitch, that ever it was in the World; and conſequently, Men were never leſs diſpoſed, than at that time, to receive a *new Religion*, or ever better able to defend their *old*. And therefore had *Chriſtianity* been an *Impoſture*, it could never have eſcaped in ſuch an Age as that a full detection, or ever have been able to have born up againſt it; ſuch inquiſitive Heads and piercing Wits, as were then in the World, would have ſifted it

to

to the bottom, dived into its deepeſt Secrets, and unravell'd and laid open the whole Plot, and the prejudiced World would immediately have cruſhed it to pieces thereon, ſo that it ſhould never more have appeared among Mankind. But the truth of our *holy Religion* was ſuch, that it boldly offered it ſelf to this trial; and it ſeems to have choſen ſuch an Age as this, firſt to come into the World of purpoſe to undergo it, that ſo it might be the better juſtified there by. And juſtified by it it was; for although it were oppoſed by the utmoſt Violence of the prejudiced World, they could get no ground of it; though it were throughly examined and diligently ſearched into by the acuteſt and ſubtileſt Wits of thoſe Ages in which it firſt appeared, they could never diſcover any fraud, or make out the leaſt flaw therein; but in ſpight of both it triumphed by its own naked Truth only over all manner of oppoſition, and by *God*'s Mercy continues ſtill ſo to do, even to this day. That a cheat and a fraud in a thing of this nature ſhould be impoſed on Men totally ignorant and illiterate, or that ſuch as they, when void of all manner of Religion, (as the Men of *Mecca* for the moſt part were when *Mahomet* began his

his *Impoſture* among them) ſhould be eaſie to imbrace a new one, is no hard matter to conceive; but that an *Impoſture* ſhould be received, and obtain ſuch prevalency over Men in ſo learned and diſcerning an Age, as that wherein *Chriſtianity* firſt appeared in the World, or that they who where then ſo zealouſly addicted to the *Religion*, they had been educated in, whether *Jews* or *Gentiles* ſhould ever have been induced to forſake it for a new one, founded only on a cheat and fraud, is what morally ſpeaking, we may very well reckon impoſſible.

7. *Mahomet* offered at no *Prophecies*, that he might not run the hazard of being confuted by the Event. But *Jeſus Chriſt* delivered many clear and plain *Prophecies*, ſeveral of which reſpected that very Age in which he lived, and were all in their proper time as plainly verified by the completion of them.

8. *Mahomet* offered at no *Miracles* in publick, although continually called upon and provoked to it by his oppoſers. For not being able to work any true ones or would not hazard himſelf to a diſcovery by thoſe which were Counterfeit. And therefore all thoſe things which he would have go for *Miracles*; that is, his Converſe

Converse with the *Angel Gabriel*, his *Journey to Heaven*, and the *Armies* of *Angels* that helped him in his *Battles*, are only related by him as things acted behind the Curtain, of which there was no other witness but himself alone, and consequently there could be no witness on the other side ever to contradict them. But *Jesus Christ* and his *Apostles* having the real power of working *Miracles* did them openly in the sight of thousands, where all manner of opportunity was given to every spectator to examine into them, and try whether they were true or no; and therefore had there been any cheat or fraud in them, it is not possible to conceive how they should have escaped a discovery. And yet no such discovery could ever be made, which was so convincing an argument of their truth and reality, that even the bittereſt enemies of our *holy Religion* from the first yielded in this particular, and both *Jews* and *Heathens* allowed all those miraculous Works, which are related of our *Saviour* and his *Apostles* in the Books of the *New Testament* to have been really and truly wrought by them, as hath been afore observed. And indeed the evidence was too manifest to be denied, since those very blind that received

ceived their ſight, thoſe dumb that were enabled to ſpeak, thoſe deaf that were reſtor'd to their hearing, thoſe lame that were made to walk, and thoſe dead that were raiſed again to life, lived many years after to be as ſtanding Monuments of the truth of thoſe things, which no one could contradict. And therefore the Oppoſers of the *Goſpel* of *Jeſus Chriſt* have all along rather choſen to invalidate the authority of thoſe *Miracles*, than deny the truth and reality of them.

For they allowing the matters of fact object that there are other Powers lower than the divine, that are able to bring them to paſs; and therefore, although thoſe Works were wrought, they do not yet prove either the perſons or the doctrines which they taught to come from *God*, and conſequently can give no ſuch evidence, as that which we inſiſt upon from them for the truth of that *Religion* which we profeſs; That others by *Magick Art* have done the ſame things; That the *Scriptures* themſelves tell us ſo of *Jannes*, and *Jambres*, and *Simon Magus*; and profane Writers of *Apollonius Tyanæus*, *Apuleius*, and others; that both *Moſes* and *Jeſus Chriſt* knew this very well, and therefore forewarn'd their *Diſciples* againſt it,

it, telling them that *falſe Prophets* ſhould ariſe, who ſhould ſhow ſigns and wonders to deceive, if poſſible, the very Elect; and that they ſhould take care not to hearken to them. And therefore, ſay they, if ſigns and wonders can be wrought by *falſe Prophets*, how can they be evidences for the true? Or how can we at all rely upon them for the verifying of any doctrine which they deliver unto us? Or if thoſe *Miracles*, which were wrought by them who are ſent of God, be only true *Miracles*, and all others falſe ones, how ſhall we diſtinguiſh the one from the other, ſo as by them to diſcern, whether the doctrines be of *God* or no?

But theſe Difficulties will be eaſily removed, and the *Miracles* of our *Saviour* and his *Apoſtles*, as they are allowed to be truly wrought by them, ſo alſo will they as truly prove the Doctrines which they taught to come from *God*, if you will but conſider theſe following Particulars.

1. *Miracles* are works done, which are ſtrange and amazing to us, as being brought to paſs out of the ordinary road, and in a manner which we cannot comprehend; and theſe are of two ſorts:

1. Such as exceed only the Power of Man to effect them; and theſe we call *ſigns* or *wonders*; And, 2. Such as exceed the Power of any created Being whatſoever; and theſe only are properly *Miracles*.

2. Where-ever ſuch *Miracles* are wrought, as are of this laſt ſort, *God* alone muſt be the *Author* of them; and therefore, where-ever ſuch are found, they manifeſtly prove the Power of *God* co-operating with the Perſons, at whoſe word they are done; and with whomſoever it doth thus co-operate, it neceſſarily demonſtrates their *Miſſion* from him, and puts ſuch an Authentick Seal to the Truth of the Doctrines which they teach, as cannot be denied.

3. Where-ever a creating Power is neceſſary to the effect produced, or the ſtated Laws of Nature are altered, there it is certain none but *God* himſelf can be the *Author* of the Work done. For he alone is able to create; and he having created all things according to his infinite Wiſdom, and given to each their proper Eſſence and Operations, he allows none but himſelf to alter the Natures of them, or change that Courſe which he hath put them into.

4. But

4. But within the Laws and Powers of *Nature*, there are abundance of things, which exceed the Power of Man to effect, and therefore ſeem as *Miracles* to us, which may be produced by other created Beings, and theſe are *evil ſpirits* as well as *good*.

5. To the producing of theſe effects, *evil ſpirits* as well as *good* are enabled two manner of Ways: 1. By their greater Knowledge of the Powers of Nature; And, 2. By the greater Agency which they have to apply them to effect. For,

6. There are a multitude of things in *Nature*, that thoſe *Spirits* know the Nature of, which we do not. For their Abilities of knowing are vaſtly above ours, as not working by the dull Tools of Earth and Clay as we do, and their Experience exceedingly greater, as having known the Works of *God* from the beginning, and by long Obſervation pried deep into the Secrets of them. If a *Chymiſt* or a *Mathematician*, by his Skill in the Powers of *Nature*, can do many things, which to the ignorant and unlearned ſhall ſeem as *Miracles*, (as we often find) how much more can thoſe knowing *Spirits* do ſo, whoſe Knowledge of the Powers of *Na-*

ture is vaſtly more above all ours put together, than the higheſt and perfecteſt of ours is above that of the moſt ignorant that lives among us. But,

7. As thoſe *Spirits* have a vaſtly greater Knowledge of the Powers of *Nature* than we can have, ſo alſo have they a vaſtly greater Power to apply them to effect. For they are of a much greater agility in their motion, of a much finer ſubſtance to penetrate into things, and actuate them into operation; and alſo of a much ſtronger agency or power to work than we have, and which, no doubt, they are endowed more or leſs with, according to the different orders and degrees in which *God* hath created them; and by both theſe together, that is, their greater Knowledge of natural Cauſes, and their greater Power to apply them to effect, can they do a great many things within *Nature*'s limits, which exceed all the Powers of Men to effect, and ſeem as miraculous and wonderfull unto us, when ever brought to paſs.

8. *Good Spirits* never work thoſe *Miracles*, but in ſubſerviency to the divine Will, as they are neceſſary for the effecting of thoſe things which *God* hath ordained by their *Miniſtry* to bring to paſs.

And

And to them thoſe *Miracles* mentioned in *Scripture*, which exceed not the Power of ſuch created Beings, may be referred as the immediate Authors of them; it not being likely that *God* would interpoſe his immediate Power, excepting only in ſuch caſes, as where there was need of it. For why ſhould the *Lord* himſelf put his hand to that work, which may as well be diſcharged by the *Miniſtry* of his *Servants*?

9. *Evil Spirits* having in a great meaſure the ſame Knowledge of Natural Cauſes as the *good*, and the like Power to bring them to effect can alſo work the like *wonders*, and by *God* are often permitted ſo to do, both for the trial of Men, and alſo for other good Cauſes, which to him of his infinite Wiſdom ſeem fitting; and we have a plain inſtance of it in the Caſe of *Job*.

10. *Evil Spirits* have not only this Power of working the like Wonders, which *Good Spirits* do, but alſo another, which *Good Spirits* will never make uſe of; that is, by juggle, deluſion, and deceit to imitate thoſe true and proper *Miracles*, which none but *God* himſelf can really effect. And thus by the deluſion of the *Devil* was a cheat put upon *Saul*

in the raiſing of *Samuel* to him from the dead. For really, to raiſe *Samuel* from the dead, none but *God* could, and therefore that appearance, which *Saul* ſaw, was no more than a falſe appearance, contrived by the *Devil* to put a cheat and deluſion upon him. And of this ſame ſort may we reckon the *Miracles* which *Jannes* and *Jambres* wrought in imitation of *Moſes*. For to turn a Rod into a Serpent and Water into Blood, or to cauſe Frogs to come up upon the Land (in which three Particulars they did the ſame thing by their inchantments, that *Moſes* did by the hand of *God*) are Works, which, if really done, require the creating Power to bring them to effect, which none but *God* hath; and therefore in this caſe the *Devil* acted for them, not by his effecting, but only by his deluding Power. And ſuch *Miracles* the *Scripture* calls τέρατα ψεύδες κατ' ἐνέργειαν τȣ̃ Σατανᾶ; i.e. *Lying or falſe Miracles, which are not really wrought, but only made ſo to appear by the juggle and deluſion of Satan.*

2 Theſſ. 2. 9.

11. Thoſe cheats and deluſions of the *Devil*, whereby he imitates the true and real *Miracles* of *God*, which he cannot work, are only in tranſient Effects, like thoſe of Jugglers upon a Stage, never in ſuch

ſuch as are laſting and permanent. And where the Effect is totally tranſient, *God*'s Works are often ſo far above the *Devil*'s Imitation, that even in theſe there will be ſtill a multitude of Particulars, wherein he can have no power, as much as by juggle or deluſion, to do any thing like unto them.

12. Whatſoever *ſigns* or *wonders* are wrought by *Magicians* or *falſe Prophets*, muſt be referred to one of theſe two Heads; that is, that they are either the *Devil*'s Works, or the *Devil*'s Deluſions: and the *Scriptures*, which tell us of *Magicians* and *falſe Prophets* working ſuch *ſigns* and *wonders*, do in many places referr them hereto.

13. Thoſe *ſigns* or *wonders* which are really wrought by the *Devil* and his *Evil Spirits*, are to be diſtinguiſhed from thoſe which are wrought by the Power of *Angels* or *Good Spirits*, by theſe following Marks: 1. That *Angels* or *Good Spirits* never work thoſe *Wonders*, but in ſubſerviency to the Will of *God*, for the promoting of Truth and Righteouſneſs; but the *Devil* and his *Evil Spirits* only for the promoting of Errour and Wickedneſs. 2. *Angels* or *Good Spirits* never co-operate in the production of thoſe *Wonders* with

any *Prophet* or *Teacher*, but ſuch only as being ſent of *God*, are good and righteous Perſons; but the *Devil* and his *Evil Spirits* only with ſuch, as not being ſent of *God*, are Evil like themſelves. 3. *Angels* or *Good Spirits* never exert their Power to work theſe *Wonders*, but in things ſerious and grave, whereby either the Good of Men or the Honour of *God* is promoted; but the *Devil* and his *Evil Spirits* do it moſtly in things miſchievous both to *God*'s Honour and Man's Good, or elſe in ſuch trivial and fooliſh matters, as are beneath *God* or his holy *Angels* to be concerned in. And by the ſame Marks alſo may we diſtinguiſh *God*'s *Miracles* from the *Devils Juggles*, and thoſe wonderfull Works which the Hand of the *Almighty* really effecteth from thoſe falſe Appearances, which the *Devil* makes in imitation of them to put a cheat and a deluſion upon us. Which Particulars being premiſed, the Anſwer to the foregoing Objections will be as followeth.

1. We do acknowledge that abundance of very wonderfull Works may be effected by Powers lower than the divine, and that not only by *Good Spirits*, but alſo by *Evil*.

2. That

2. That therefore ſuch Works alone are never ſufficient proof of a divine *Miſſion*, unleſs corroborated by ſuch concurring circumſtances, as prove them not to be from *Evil Spirits*, but only from *Good*.

3. That where-ever ſuch wonderfull Works are done at the word of a wicked Man, or to a wicked purpoſe, (*i. e.* either to influence to a wicked practice, or to give credit to ſome falſe doctrine) or elſe in ſuch mean and trivial caſes as are beneath the *Majeſty* of *God*, or his *Miniſtring Spirits* to be concerned in, there we may be ſure that he that doth thoſe Works, how much ſoever he may pretend to a divine *Miſſion*, is only a *falſe Prophet*; and that it is not by the Power of *God* or his *Good Spirits*, but only by the Power of the *Devil* and his *Wicked Spirits* that they are wrought; and againſt thoſe *Wonders* is it, and the Workers of them, that *Moſes* warneth the *Jews*, and *Jeſus Chriſt* his *Diſciples*, that they ſhould be aware of them.

4. Where they, who work thoſe *Wonders*, are holy and righteous Men, and do not teach any Doctrine contrary to the certain Dictates of *Natural Religion*, or the *Revelations of God* afore given unto us, and the

the *Wonders* which they work are in such serious and grave Matters, as are not unworthy of *God*, or his *Ministring Spirits* to be concerned in, there we have no reason to suspect *Satan*'s Power in the effecting of them; and therefore such Works may, although not of themselves alone, yet with these concurring circumstances be sufficient proof of the truth of any Doctrine which they give testimony unto. For although they cannot be proved to be immediately from *God*, because produceable by inferiour Beings, yet with these circumstances accompanying them, they must at least appear to be the Works of his *Ministring Spirits*, who can bear testimony to nothing, but what is from *God*, whose Will they are in all things subservient unto.

5. As such Works, which the *Devil* and his *Evil Spirits* can do, are not of self-sufficient proof to a *divine Mission*, so neither are such which he can by *juggle* or *delusion* imitate, because Men may be deceived by the one as well as the other; and therefore the same concurring circumstances are necessary to these also, and by the same Marks are they to be tried, whether they be of *God*, or no.

6. But

6. But where the *Works* are ſuch, as no created Being can either really produce, or by *juggle* or *deluſion* imitate, there thoſe *Works* do of themſelves alone prove a *divine Miſſion*, and give an authentick Seal of undeniable Truth to every Doctrine thus revealed unto us.

7. Although therefore it ſhould be allowed, that ſome of the *Miracles*, which *Chriſt* and his *Apoſtles* wrought, might be produceable by Powers lower than the divine; yet ſince they who did them were moſt holy and righteous Perſons, and did not teach any Doctrine, contrary either to the Dictates of *Natural Religion*, or the *Revelations of God afore given* unto Men; and the *Miracles* themſelves were not in ſuch mean and trivial caſes, as are related of *Apollonius Tyanæus*, and others like him; with theſe circumſtances they ſufficiently appear to be, if not immediately from the hand of *God*, yet at leaſt from his *Miniſtring Spirits*, and their *Works*; ſince all done in ſubſerviency to the divine Will, do as thoroughly prove a *divine Miſſion*, where-ever they evidently appear to be theirs, as thoſe of *God* himſelf. That *Chriſt* and his *Apoſtles* were moſt holy and righteous Perſons, and taught no Doctrine, which was in the leaſt contrary

to

to the Dictates of *Natural Religion*, hath been afore ſhown; and how far their *Miracles* were from being in mean and trivial matters, the Works themſelves make evident: And it is as certain, that no Doctrine of theirs ever contradicted in the leaſt any *divine Revelation afore-given unto Men.* For *Jeſus Chriſt* and his *Apoſtles* everywhere allow both the *Law* and the *Prophets* to be from *God.* Had they taught any thing which would have charged a falſehood on either, they muſt then indeed have been ſaid to contradict *divine Revelations afore-given*, and would thereby have fallen under that character and mark of *falſe Prophets*, which I have above laid down; but they were ſo far from this, that the *Law* and the *Prophets* were the ground-work, which they founded all their Doctrines upon. For the *Law* contained in *Types* and *Shadows* and the *Prophets* in their *Prophecies* and *dark Sayings*, what-ever the *Goſpel* hath in ſubſtance and reality ſince clearly delivered unto us, and laid down all that in the *firſt Rudiments*, which *Chriſt* and his *Apoſtles* afterwards built up into perfection in that *holy Religion*, which they have given unto us. And therefore, although the *Goſpel* hath aboliſhed the *Law*, it was not by contradicting

dicting or condemning it, but by perfecting and fulfilling it in that manner, as all the *Prophets* fore-ſhowed that it ſhould.

8. But the *Miracles* of *Jeſus Chriſt* and his *Apoſtles* were moſt of them undeniably ſuch, as could not be produced but by the immediate hand of *God* himſelf, as neceſſarily requiring the *creating Power* to effect them; and alſo of that *permanency*, as allowed no room for *juggle* or *deluſion* to take place in them. For what other Power but that of the *Almighty* could raiſe a Man, who had been four days dead, again to life? Or what other hand, but that of the *Creator* himſelf, could make him ſee, who had been without the natural organs of Sight from his very birth? Or what but the ſame Power, which firſt formed Man of the duſt of the Earth, could reſtore him in ſo many inſtances, as our *Saviour* and his *Apoſtles* did, to health and perfection, when the very Parts and Veſſels neceſſary thereto were thoroughly periſhed; and in ſo miraculous a manner, with a word of their mouth, bring back total privations again to their former habits? Or what craft of *Satan* can reach as much as to an imitation of ſuch wonderfull Works as theſe, which left behind

hind them for many years after, effects of laſting permanency in the perſons cured, not only to be Monuments of the things done, but alſo undeniable evidences of the truth and reality of them? It would be too long to go over all the *Miracles* of this nature, which *Chriſt* and his *holy Apoſtles* did for the confirmation of thoſe holy Truths which they taught. Theſe already mentioned are ſufficient to ſhow, that ſome of their *Miracles* at leaſt were ſuch, as are above the Powers of all created Beings either to effect or imitate; and therefore theſe certainly muſt be allowed to be from *God* alone without poſſibility of *Impoſture deceit*, or *deluſion* in them; and in that they are ſo, they muſt neceſſarily prove the *Miſſion* of them, at whoſe word they were done, to be from him alſo, and conſequently become a witneſs to the truth of every Doctrine delivered by them, as firm, certain, and infallible, as the Veracity of *God* himſelf, which can never err or deceive for ever. And ſo much of the fifth Mark of *Impoſture*.

SECT.

SECT. VI.

VI. No *Impoſture*, when entruſted with many *Conſpirators*, can be long concealed. For what *Plot* or *Conſpiracy* have we ever known or heard of, which hath been thus managed, and hath not had ſome falſe Brother or other to diſcover it? eſpecially if there be any great Wickedneſs intended by it, or any great Danger attending the execution of it (as moſtly is in ſuch deſigns.) For then if the thing it ſelf doth not work the Conſcience into an abhorrence, the fear of the Conſequence may at leaſt deterr from it; and it ſeldom fails but one of theſe two, in all ſuch caſes, drives ſome or other into a diſcovery; and in this Age of Plots we have inſtances enough hereof. And what *Plot* can be more wicked than to impoſe a *falſe Religion* upon Mankind? and what can be more dangerous than to attempt it? What hath been already ſaid, ſufficiently proves both theſe Particulars; and therefore if the firſt planting of *Chriſtianity* were ſuch a *Plot*; certainly one of theſe two, that is, either the Wickedneſs, or the Danger, would have wrought ſome or other into a diſcovery of it. For they were

were not a few that were admitted there-
(*) 1 Cor. 15. 6. into. They were at leaſt (*) *five hundred* that were in that, which you muſt call the greateſt ſecret of it; I mean the *Reſurrection* of our *Saviour* from the dead: For that is the main *Article* of our *holy Chriſtian Religion*: the truth of which proves all the reſt, and without which all the reſt muſt have fallen to the ground,
(†) 1 Cor. 15. 17. and our whole *Faith become* (†) *vain*. And therefore had but any one of theſe *five hundred*, who are aſſerted to have been the Witneſſes of it, diſcovered the thing to have been only a *Conſpiracy of Impoſture* between them, this diſcovery muſt have laid open the whole deſign, and put a total end thereto. And were not the thing certainly true, which they atteſted, it is ſcarce to be conceived, but that ſome or other of them muſt have done ſo. Among the *twelve Apoſtles*, one was found a *Traytor* to his *Maſter*; and how much more then may we expect that there ſhould have been one ſuch among *five hundred*? and eſpecially in a caſe where all ought to have been ſo; that is, to diſcover a *Plot* againſt the Souls of all Mankind, and deliver the World from being impoſed on thereby. Among ſo many it ſcarce happens, but ſome or other prove

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falſe to the beſt Cauſe; and how hard is it then to conceive, that in ſuch a number none ſhould be found to betray the worſt? And can we call it any other than the worſt, if it be ſuch an *Impoſture*, as you would have it to be? Were *Chriſtianity* really ſuch, and this Doctrine of the *Reſurrection* of our *Saviour* totally the *Forgery* of thoſe who atteſted it, ſo many as *five hundred* could never have all kept the Secret; or if they ſhould out of love to their own invention, or any ſelf-ends which they might have therein, be inclined ſo to do; yet puniſhment, pain, and torture, uſe to extort the moſt hidden devices, and make the moſt obſtinate offenders, the cloſeſt deſigners, and the moſt reſerved plotters of miſchief to come to a Confeſſion. And what puniſhments, what pains, what tortures did thoſe firſt Witneſſes of this main and fundamental *Article* of our *Faith* go through for the ſake of that Teſtimony which they did bear thereto? and yet did any one of them ever flinch from it? did any one of them ever retract, what he had atteſted concerning it? Prove but this, and then you will ſay ſomething to make out the Charge, which you lay againſt it. But they were ſo far here-from, that they all perſiſted in

it to the laſt; and not only ſo, but were every one of them ready to ſhed their blood for a witneſs to the truth of what they aſſerted, and a great many of them actually did ſo, and all the terrours, threats, and tortures of the Perſecutours were not able to deterr them herefrom. And what greater evidence then can there be given to any truth in the World, which depends upon matter of fact, than that which *Chriſtianity* hath from the Teſtimony of thoſe Men, in ſo great a number and ſuch a manner bearing witneſs thereto?

SECT. VII.

VII. The laſt Mark of an *Impoſture* is, That it can never be eſtabliſhed without force and violence. For if it hath wicked Men for its Authors, worldly Intereſt for its End, Falſity and Errour for its Doctrines, and receives its Riſe from the craft and fraud of its firſt Promoters, as I have already ſhown, the ſearch of the inquiſitive will ſoon find it out, and Mankind will not long bear the *Impoſture*, unleſs they be over-ruled by Violence, and have all Objections againſt it ſilenced with the Sword at their Throats. This was the Method which *Mahomet* took to eſtabliſh that *falſe Religion*, which he invented.

vented. For he proſecuted with War all that would not ſubmit thereto, and made it no leſs than Death for any to gain-ſay it, or as much as raiſe the leaſt diſpute againſt any of the Doctrines of it. And without his doing this, the reaſon of all Mankind muſt have appeared againſt it, and it could never have ſtood. And the *Romaniſts* have learnt from him to take the ſame courſe, as to thoſe Doctrines of *Impoſture* which they have ſuper-added to the *Chriſtian Religion.* For they declare all thoſe to be *Hereticks*, and proſecute them with Sword, Fire, and Faggot, that refuſe to receive them; and thus by the Power of their *Dragoons* and their *Inquiſitions* they have eſtabliſhed, and ſtill keep up thoſe groſs errours in their *Church*, which neither *Reaſon* nor *Religion* can ever ſupport, and the ſame muſt be done as to all other falſities impoſed on mankind before they can have any firm footing among them. For it is only force and violence, that can cram ſuch things down men's throats, which their reaſon and their judgment muſt ever renounce. The unthinking multitude may for a while be carried away by the craft of the *Impoſtor* and by the arts of *Hypocriſie* and *Deluſion* be made eaſie to ſwallow any forgery

that ſhall be offered unto them, but when the heat of the firſt zeal is over, and the matter comes to be examined into by reaſon, and coolly ſcanned through by the inquiſitive, *Impoſture* cannot ſtand the Teſt, but muſt ſoon be laid open, blaſted and exploded thereon. And therefore unleſs it be accompanied with force to ſuppreſs this inquiry and hath power on its ſide to compell Men to acquieſce therein, how much ſoever it may delude Men at firſt, it can never obtain any laſting eſtabliſhment among them. And this hath been the caſe of all the *Impoſtors* which have ever yet appeared in the World without this power to back them, and how great progreſs ſoever any of them may have made in the firſt heat, they have all at length been detected, and exploded, and ſunk to nothing for want of this ſupport on their ſide to keep them up. For nothing but truth can of it ſelf alone ſtand the Teſt of ages upon its own bottom only. Falſehood and errour are too weak for ſuch a Trial, and therefore unleſs ſupported by ſome external ſtrength and fenced thereby againſt all aſſaults of oppoſers they muſt neceſſarily fall to the ground and again come to nothing, and where education or the force of long received

ceived cuſtom is not ſtrong enough for this (and neither can in the firſt propagating of an *Impoſture*) there the ſword muſt come in to over rule all, or nothing of this nature can be eſtabliſhed among Men. But *Jeſus Chriſt* and his *Apoſtles* inſtead of making uſe of any ſuch force to eſtabliſh the Religion which they taught, had all the force and powers of the World in oppoſition againſt it, and yet in ſpight of the World it at length prevailed over the World by the dint of its own truth only, and after having ſtood the aſſault of all manner of perſecutions, as well as other oppoſitions for three hundred years together carried the victory over the fierceſt of its enemies, and made the greateſt of them, even the *Roman Emperours* themſelves to ſubmit thereto, and all this while it had ſharpned againſt it, not only the Sword of the Superiour Powers, but alſo the tongues of the ſlanderers, and the wits of all the learned of thoſe times. But how much ſoever it was oppreſſed by the firſt of theſe, blackned by the ſecond, and ſifted and ſearched into by the laſt, it ſtood all theſe Trials without loſing any thing thereby, but at laſt came out of them all, like Gold out of the Furnace, ſtill of the ſame weight, fineneſs, and

purity, without receiving from that fire, which consumeth all things else, the least wast or diminution thereof. Had it been false and owed its Original only to Deceit and *Imposture*, it would have needed all those means of Violence for its establishment and support, but since it thus stood not only without them, but also in spight of them; when all armed on the adversaries side for three Centuries together in bitter opposition against it, what greater argument can we have for the truth thereof? For can you think that *Falshood* and *Imposture* could ever have held out with such steady and unshaken constancy for so many years, as *Christianity* thus did? or that it is possible for any sort of Men so long to have born all this for the sake of a *Lye*? *Falshood* can have no foundation for such a Constancy, or *Imposture* any reason to engage Men thereto. The interest of this World is ever the bottom and foundation of all such *Forgeries*; and therefore, as soon as punishments, and persecutions make it to be no Man's interest to be for them, they ever fall of themselves for want of that foundation on which they afore-stood. But *Christianity* having come into the World contrary to all the interests of it, and in its very infancy thus stood

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the ſhock of all the powers thereof engaged in perſecution againſt it, as I have mentioned; and not only ſo, but alſo proſpered and became eſtabliſhed in the midſt of the hotteſt aſſaults thereof, this plainly ſhows that it had another kind of foundation on which it was built, a foundation of Truth and Righteouſneſs, and not only ſo, but a foundation that was laid and fix'd in ſuch a manner by the hand of *God* himſelf as never to be ſhaken. For what truth of it ſelf alone could ever have made its way into the World in ſuch a manner as the *Chriſtian Religion* did, or ever have gained againſt all the powers thereof ſuch a prevalency over it without ſome extraordinary aſſiſtance conducting and helping it therein? The ſtrongeſt Truths we know are cruſh'd by ſuch means of violence, as that encountred with, and even firſt principles themſelves have been overpowered by them. And therefore that *Chriſtianity* ſhould thus enter the World, and thus from its firſt Entry bear up againſt ſuch long and terrible Trials of perſecution and oppreſſion, as it met with, without the leaſt flinching under them, muſt be owing to ſomewhat more than its own bare truth. And what but the hand of *God* himſelf backing and ſtrengthening it

in the conflict, could be ſufficient to give it ſuch a victory therein? For that a few poor *Fiſhermen*, the *Diſciples* of a *Crucified Maſter*, ſhould without power, learning, or reputation, or any other of the intereſts, or favours of the world on their ſide, be able to introduce a *new Religion* into the World directly oppoſite to all the intereſts, pleaſures, and prevailing humours of it, as *Chriſtianity* then was, and that this *Religion* in ſpight of all the powers, cunning, malice, and learning of the World joyned together in moſt fierce oppoſition, and bitter perſecution againſt it for three hundred years together ſhou'd not only bear up, but alſo at length prevail over the World, and ſubject the higheſt powers therein to the obedience of its Laws is an event ſo ſtrange and wonderfull, and morally ſpeaking ſo far above the poſſibility of all ordinary means to bring it to paſs, as plainly manifeſteth the extraordinary working of *God* himſelf therein. And for my part had *Chriſtian Religion* no other *Miracle* to bear witneſs thereto, this alone would be *Miracle* enough to me ſufficiently to convince me of the truth thereof. At leaſt ſince it thus entered into the World, and thus became eſtabliſhed in it, it muſt be allow-

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ed to be ſo far differing from an *Impoſture* in that method of violence which that needs for its eſtabliſhment, as to be totally oppoſite thereto, and in this particular (as I hope I have ſhown of all the reſt) not to have the leaſt mark or character thereof.

And thus far having laid before you all the obvious marks of *Impoſture*, and proved that none of them can belong to *Chriſtianity*, I hope what hath been ſaid will ſufficiently inferr the concluſion, which I have undertaken to make out unto you, That our *Holy Chriſtian Religion* cannot be ſuch an *Impoſture*, as you would have it to be, but really is that ſacred truth of *God*, which you are all bound to believe.

It is too common with mankind to frame their judgments according to their inclinations, and upon very ſlight grounds haſtily to run away with Idea's of things, when they correſpond with the prevailing bent of their affections, which, whenever put into a true light before them, muſt all appear to be falſe and wrong taken. And this I reckon to be your caſe. Your inclinations ſtrongly leading you into Infidelity, you would fain have *Chriſtianity* be an *Impoſture*, and therefore have over-eaſily and haſtily been induced

duced on very weak grounds to believe it ſo to be. And that you may be undeceived in ſo dangerous and deſtructive an errour, I have endeavoured in the eaſieſt and moſt familiar manner I could think of, to put this buſineſs in a true light before you. 1. By letting you ſee what an *Impoſture* is in that true picture, which I have drawn of it in the Life of him who was really and truly ſuch an *Impoſtor*, as you would have *Jeſus Chriſt* to be; And, 2. By examining into the Marks and Properties which naturally belong to every ſuch *Impoſture*, and ſhowing of each of them that they cannot belong to that *holy Religion* which we profeſs. And I hope, when you have conſidered all this thoroughly, you will ſee how much you have been deceived in thoſe Opinions, which you have ſo precipitately given up your ſelves unto.

You cannot but be ſenſible how great the ſtreſs is, which we lay on this matter, and how very ill your caſe muſt be, if we are in the right and you in the wrong; and therefore the thing is of ſufficient importance to deſerve your moſt ſerious conſideration, and that in ſuch a manner as to make you lay aſide all thoſe groundleſs prejudices and wrong byaſſes which may

may obſtruct an impartial inquiry; and if you will be pleaſed, for the ſake of your own Souls, to do thus much, I am content to leave the ſucceſs of what I now offer unto you, to *God*'s grace, and your own judgments.

As to the particular reaſons which you may alledge for your diſbelief of our *holy Chriſtian Religion*, whether they be Objections drawn againſt it either from *Hiſtory*, *Philoſophy*, or the *inconſiſtencies* which you imagine you find in the Books of holy Writ in which it is delivered down unto us, it is not my purpoſe now to enter into any Diſputes with you about them. That which I at preſent purpoſe, is not ſo much to conſider thoſe *premiſſes*, as the *concluſion* which you pretend to draw herefrom, That *Chriſtianity* muſt therefore be an *Impoſture*, and from the nature of ſuch an *Impoſture*, and the nature of our *holy Chriſtian Religion* laid in a true light, and compared together with each other to evidence unto you the inconſiſtency of this Charge; and if what I have now ſaid can be of any force to let you in to a clear ſight of this matter, it will be totally needleſs for me to meddle any further. For all thoſe Objections, which you pretend to have been the particular Reaſons of

of your Infidelity, have been already abundantly answered and confuted by others. But the opinion which you have conceited that *Christianity* is an *Imposture*, having so far pre-possessed your judgment, as to influence it against all things of this nature that can be proposed unto you, it will be in vain to offer any thing farther as to those particulars, till this prejudice be removed; and were it once removed, what hath already been said in answer to them, will be abundantly sufficient to give you full satisfaction. Although this method may seem illogical thus to assault the *Conclusion* without medling with the *Premisses* from which you pretend to have deduced it; yet it is no other, than what you your selves have necessitated me unto by taking up the *Conclusion* first, and the *Premisses* afterward. Had you indeed first began with those Reasons which you offer for your Infidelity, and been really by the conviction of them led into this *Conclusion*, That *Christianity* is an *Imposture*, it would then have been proper and fitting that I should have begun there too, and no otherwise have endeavoured to overthrow the *Conclusion*, but by first overthrowing the *Premisses* from whence you deduced it. But since it is well known

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that the *Concluſion* hath been of greater force with the moſt of you to make you aſſent to the *Premiſſes*, than the *Premiſſes* to prove the *Concluſion*; and it is only the fond conceit you have taken up in compliance with ill-company or worſe inclinations, that *Chriſtianity* muſt be an *Impoſture*, that hath made any of thoſe arguments ſeem ſo concluſive with you, which are brought to prove it; this makes it neceſſary for me to begin my endeavours for your conviction at that ſame point, where you firſt began your Infidelity, and to attack the *Concluſion* in the firſt place, before any ſucceſs can be expected towards the ſetting you right as to any thing elſe. For as long as you are wilfully bent out of a meer fondneſs for Infidelity to hold *Chriſtianity* to be an *Impoſture*, this will make every Argument ſeem ſtrong to you that is brought to prove it, and every Solution inſufficient which is given thereto, and render all means for your Conviction utterly ineffectual unto you. And therefore this being in truth the firſt Errour which hath influenced your Mind to all the reſt, this muſt be firſt removed; and if what I have ſaid can be of any force in order hereto, by letting you ſee how much you have been miſtaken

miſtaken herein, this I hope will remove that prejudice, which hath hindered you from ſeeing the ſtrength of thoſe Arguments, which have been already offered for your Conviction as to all other particulars of that Infidelity which you have given up your ſelves unto, and make you clearly diſcern how much you have been miſtaken in them alſo, and thereby become the means of delivering your Souls from that terrible danger, which you expoſe them unto; the accompliſhing of which is the whole End, Scope, and Deſign of the Diſcourſe, which I now offer unto you.

But here perchance it may be asked, and I think it reaſonable to give you ſatisfaction herein, Why I have ſet forth unto you an *Impoſture* by ſo foul a picture as that of *Mahomet*? And to this I have theſe two Anſwers to return? 1. Becauſe I have none other to do it by, *Mahomet* being the only *Impoſtor*, who could ever prevail ſo far, as to eſtabliſh his *Impoſture*, and make it a ſtanding *Religion* in the World; and had it not gone ſo far, it could not have been ſuch an *Impoſture*, as you would have *Chriſtianity* to be, or at all fit to be compared with it in the Argument now before us. And, 2dly. How

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foul ſoever the Picture of *Mahomet* may be, we have no reaſon from the nature of the thing ever to imagine that any other *Impoſtor* can have a fairer, till you bring us an inſtance thereof. And theſe two I hope may be ſufficient to clear me from acting any way unfairly in this matter, as if I had made choice of the Life of ſo wicked a perſon as *Mahomet* therein to picture out an *Impoſture* unto you only to make it appear in the fouleſt dreſs it is capable of, the better to advantage thereby that Cauſe which I handle.

But to the firſt of theſe Anſwers, I fore-ſee this Objection will be made: If *Mahomet* be the only *Impoſtor* that ever eſtabliſhed his *Impoſture* in the World, how then hath it come to paſs, that there have been ſo many falſe *Religions* among Mankind? To which I reply, Not by *Impoſture*, ſuch as *Mahomet*'s was, and ſuch as *Chriſtianity* muſt be, if it be ſuch an *Impoſture* as your charge againſt it ſuppoſeth, but by corruptions inſenſibly growing on from that *Religion*, which was firſt true. The firſt *Religion* which *God* gave unto Man was that *Natural Religion*, which he imprinted on his very Nature, when he firſt created him, and as much of that as eſcaped that ruin, with which the

the fall overwhelm'd him, was that whereby *God* was worshipped and served by him afterwards; only with this addition, That whereas Man in his innocency addressed himself to *God* immediately of himself alone, and in his own Name, he could never after his fall from it have any more access unto him, but through a *Mediator*; *God*'s infinite purity and greatness on the one hand, and Man's infinite guilt and vileness on the other after that fatal miscariage of our first parents did put them at so vast a distance the one from the other, that in the nature of the thing there could be no other way thenceforth of maintaining any Communion between them; and therefore had not this way been found out again to bring Man to God, he must totally have been estranged from him for ever after. But God of his infinite Mercy having resolved not thus to cast us off, he appointed us a *Mediator* as soon as we had fallen, and promised to send him in his appointed time to take our Nature upon him, and therein pay down that price of redemption for us; by virtue whereof, his *Mediation* should always be sufficient to obtain mercy, and pardon, and acceptance for us. And this is that which was meant by *God* s promising immedi-

immediately after the Fall, that *the ſeed of the Woman ſhould break the Serpent's head*; which being farther explained by After-*Revelations*; the whole *Religion* of *God's people* after that was to offer up their Worſhip unto him through hope in this *Mediator*, and all the *Idolatry*, *Polytheiſm*, and other *falſe Worſhips* which after aroſe in the *Heathen World*, were all by ſuch corrupt deviations therefrom, as the ſuperſtitions of Men, the unfaithfull way of tranſmitting *divine Revelations* by *tradition* only, and the decay of all divine Knowledge, occaſioned thereby, in proceſs of time, introduced among them. For when Mankind began to encreaſe after the Flood, and they were taught from *Noah* their Forefather thus to worſhip *God* through hope in a *Mediator*, as the knowledge of thoſe divine Truths which he delivered to them began to decay, and Superſtition to encreaſe among them they began to determine themſelves to ſuch *Mediators*, as their own imaginations led them to phancy, and ſome choſe *Angels* and others Men deceaſed for this office; and in proceſs of time erected *Temples* and Images unto them, and honoured them with divine Worſhip in order to render them the more helpfull and beneficent un-

to them. The *Babylonians* or *Chaldeans*, who were the firſt formed State after the Flood, looked on *Angels* to have been the *Mediator's God* had appointed, through whom they were to come unto him; and for this reaſon directed their Worſhip to the *Sun*, and *Moon*, and the reſt of the *Planets*, which they fanſied to be the Habitations (*a*), where thoſe *Angels* dwelt; and alſo erected *Images* unto them, into which they reckoned their influence and divine power did deſcend, & remain with them, when thoſe Luminaries themſelves were ſet and diſappeared in their Horizon, ſo that their notion was to make their addreſſes thro' the *Images* to the *Planets*, and through the *Planets* to the *Angels* that dwelt in them, and thro' the *Angels* to *God* himſelf, whom they acknowledged to be the one ſupreme Being, who was the *Creator* and *Governour* of all things. And this was the firſt *Idolatrous Religion*, which was eſtabliſhed in the World, and long prevailed over a great part of it, and is ſtill preſerved in the

(*a*) Hence *Ariſtotle* ſeems to have had his Doctrine of the *Intelligences* moving the *Spheres*; and *Plato* that which he taught of the Stars being living Bodies. For it was the Opinion of the Ancient *Chaldeans*, as it is of the *Sabii* now, who are deſcended from them. That there was in each Star an *Angel* in the ſame manner as our Souls are in our Bodies, and that the Stars are animated by theſe Angels, and hence have all their Motion, and alſo that influence which they are ſuppoſed to have over this World, and for this reaſon was it that they worſhipped them.

the *Eaſt* among the *Sect* of the *Sabians* even to this day. But the *Perſians* not liking the Worſhip of the *Planets* by *Images*, would endure no other *ſymbol* to repreſent thoſe *glorious Luminaries* by, but *fire* only, of which they reckoned them to be Conſtituted; and therefore whereever they prevailed, they deſtroyed all *Images* out of the *Temples*, and placed fire in their ſtead: And from hence the *Magi* or the *Worſhippers of Fire* had their Original. But from their having one *Symbol*, they ſpeedily came to the aſſerting but of one *Deity* repreſented by it, which they would have to be *Light*, and that of the mixture of this and *Darkneſs* all things in this World were compounded; that *Light* was the cauſe or principle of all Good, and *Darkneſs* the cauſe or principle of all Evil; and therefore under the *Symbol* of *Fire* they worſhipped *Light* as their *God*, but deteſted *Darkneſs* in the ſame manner as we do the *Devil*. And from hence *Manes* the *Heretick* had his two Principles, which he would have introduced into the *Chriſtian Religion*. But above both theſe they acknowledged a *ſupreme God*, in reſpect of whom their *God Light*, was but an inferior *Deity*, or a *God Mediator*, by whom they were to

have acceſs unto him. And this *Religion* obtained through all *Perſia*, and other Parts on the *Eaſt* of it, and doth there remain even unto this day among the *Perſees* in *India*, and the *Inhabitants* of the *Province* of *Kerman*, on the *Southern Coaſt* of *Perſia*. But the Practice of the *Babylonians* or *Chaldeans* in worſhipping their *Gods Mediators* by *Images* obtained in all the *Weſtern Parts* of the World. For they holding, that they were to have acceſs to *God* through *Angels* as their *Mediators*, and to the *Angels* through the *Planets*, and to the *Planets* through the *Images* which they erected to them, did give to thoſe *Images* the names of the *Planets*, and under thoſe names paid divine Worſhip unto them, which *Idolatry* paſſing from *Babylon* or *Chaldea* into *Arabia*, and from thence to the *Egyptians* and *Phœnicians* was by them carried into *Greece*, and from thence ſpread it ſelf into all Parts on this *Weſtern-ſide* of the *World*, as that of the *Magi* did on the *Eaſtern*. For the chief *Gods* of the *Greeks*, as well as the Names by which they were called, came from the *Egyptians* and *Phœnicians*, and were no more than the *Images*, by which the *Babylonians* worſhipped the *Sun*, *Moon*, and other *Planets* with

with the Names of thoſe *Planets* given unto them. Afterward indeed they added to their number other *Deities* alſo, which were originally either ſome of the fixed Stars, or elſe the Souls of Men departed, as of *Bel* or *Belus* among the *Babylonians*, *Abraham* and *Iſmael* among the *Arabians*, *Orus* and *Oſiris* among the *Egyptians*, *Æſculapius* and *Hercules* among the *Greeks*, and *Romulus* or *Quirinus* among the *Romans*. For it early began a Cuſtom among all the Worſhippers of *Images*, as well *Greeks* as *Barbarians* to Deify Men departed, reckoning thoſe who lived juſtly and righteouſly, or had made themſelves eminent by any great and worthy Actions in this life, to have thoſe habitations allotted them in the *Heavens* above, where they were in a Capacity to be *Mediators* to *God* for them; and therefore they offered divine Worſhip to them as ſuch. And this was it that gave occaſion to ſo many *Apotheoſes*'s or *Deifications* among them, and ſo vaſtly encreaſed the number of their *Gods* in all the *Idolatrous Parts* of the *World*, and alſo the various Methods of Superſtition whereby they paid their Worſhip unto them. Yet they all ſtill held to their notion of *one ſupreme God*, and reckoned

koned all the others to be no more than *God*'s *Mediators* under him. And this *one God*, whom they held to be made of none, and to be the Maker or Father of all things else that are, was among the *Chaldeans* of old (as still among the *Sabians*, who are the remainder of them) called *Deus Deorum*, and among the *Arabs*, *Allah Taal*, i. e. *the high or supreme God*; and agreeable hereto, among the *Greeks*, was there also their πατὴρ ἀνδρῶν τε θεῶν τε; i. e. *One supreme God, who was the Father both of Gods and Men.* And thus far in answer to your Question have I given you an account how all the *false Religions* in the *Heathen World* had their Original; and herein I have been the longer for the sake of two Reflections which are obvious for you to make hereon.

1. That the *Notion* of a *Mediator* between *God* and *Man* was that which did run through all the *Religions* that ever were in the World, to the Coming of *Jesus Christ*, and was the Fundamental Principle which prevailed in every one of them as to all the Worship which was practised in them, which could no otherwise become so universal among Mankind but by a *Tradition* as universally delivered

delivered unto them. And what can better account both for this *Tradition*, and alſo the *Univerſality* of it, than what is delivered unto us in *Scripture* of our being deſcended from one common Parent, who on his Fall from the favour of *God* having had this promiſe of a *Mediator* made unto him, through whom we might be again reconciled unto him, tranſmitted it to all his poſterity.

2*dly*. That the miſtakes and errours about the Worſhip of *God*, and the Service we owe unto him, which Men are apt to run into, when left to the conduct of their own light only, are monſtrous and endleſs, and therefore evidently demonſtrate the neceſſity of *divine Revelations*. For if *God* doth expect from us an account of our Actions, it is neceſſary he ſhould give us a *Law* for the rule of them; and if the *Law* of our Reaſon alone be inſufficient for this (as from the continual errours and endleſs abſurdities, which mankind, when left to themſelves, have ever hitherto run into, it doth evidently appear that it is:) this demonſtrably proves the neceſſity of another to ſupply its defect, and that in our caſe we muſt have a *Revealed Religion* as well as a *Natural*, or elſe we can have no cer-

certain Knowledge of the Will of *God*, or any of those duties of Worship and Service which we are to perform towards him. And if this proves the Necessity of such a *Revealed Religion* (as I think it undeniably must to every one that believes *God* will account with us for what we do;) all that I have farther to offer is, That you would thoroughly examine and consider that holy *Christian Religion*, which we profess, and compare it with all the other *Religions*, that are in the World; and if it do not appear vastly above them all, the worthiest of God for him to give unto us, and the worthiest of us to observe, and that not only in respect of the honour given to him, but also of the improvement and perfection brought to our own Nature thereby, I will be content that you shall then persist to believe it an *Imposture*, and, as such, reject it for ever.

Humphrey Prideaux,

AN

AN ACCOUNT OF THE *Authours quoted in this Book.*

Arabic *Authours.*

Abul Faraghius, a *Physician* of *Malatia* in *Lesser Armenia*, of the *Christian Religion*, and the *Sect* of the *Jacobites*. He is an *Authour* of eminent note in the *East*, as well among *Mahometans* as *Christians*. His *History* of the *Dynasties* is from the Creation of the World to the Year of our *Lord* 1284. It was published at *Oxford* with a *Latin Version* by Dr. *Pocock*, A. D. 1663. He flourished about the time where his *History* ends. His name at length is *Gregorius Ebn Hacim Abul Faraghi*.

Abul Feda, an *Authour* of great repute in the *East* for two *Books* which he wrote: The first a *General Geography* of the World after the Method

Method of *Ptolemy*; and the other a *General Hiſtory*, which he calls *the Epitomy of the Hiſtory of Nations*. He was born *A. D.* 1273. He finiſhed his *Geography* A. D. 1321. Twenty years after that he was advanced to the *Principality* of *Hamah* in *Syria*, from whence he is commonly called *Shahab Hamah*, i. e. *Prince of Hamah*, where after having Reigned three Years, two Months, and thirteen Days, he died *A. D.* 1345. being Seventy two years old. He was by Nation a *Turk*, of the Noble Family of the *Jobidæ*, of which was *Saladin* the famous *Sultan* of *Egypt*. His name at length is *Iſmael Ebn Ali Al Melec Al Moaiyad Amadoddin Abul Feda*. *Ecchellenſis* quotes him by the name of *Iſmael Shiahinſhiah*.

Abunazar, a *Legendary* Writer of the *Mahometans*, much quoted by *Hottinger*.

Agar, a Book of great Authority among the *Mahometans*, ſaith *Guadagnol* (pag. 165.) wherein an Account is given of the Life and Death of *Mahomet*. *Joannes Andreas* makes great uſe of it under the name of *Azaer*, as doth *Bellonius* in the Third Book of his *Obſervations* under the name of *Aſaer*. *Guadagnol*, who had a Copy of the Book, calls it the *Book Agar*, and takes moſt of what he objects againſt the Life and Actions of *Mahomet* out of it.

Ahmed Ebn Edris, an *Authour* that writes in the defence of the *Mahometan Religion* againſt the *Chriſtians* and the *Jews*.

Ahmed Ebn Yuſeph, an *Hiſtorian*, who floriſhed *A. D.* 1599. for then he finiſhed his *Hiſtory*.

Ahmed

Ahmed Ebn Zin Alabedin, a *Nobleman* of *Hiſpahan* in *Perſia* of this laſt Age, who hath wrote the ſharpeſt and acuteſt Book againſt the *Chriſtian Religion*, in defence of the *Mahometan*, of any they have among them on this Argument. It was publiſhed on this Occaſion. *Ecbar* the *Great Mogul*, Great Grandfather to *Aurang Zeb*, who at preſent reigneth in *India*, for ſome Reaſons of State making ſhow of encouraging the *Chriſtian Religion*, did in the Year 1595. write to *Matthias de Albuquerque*, then *Vice-Roy* of the *Portugueſe* in *India*, for ſome *Prieſts* to be ſent to him to his Court at *Agra*. The Perſons pitched upon for this *Miſſion* were *Jeronimo Xavier*, then *Rector* of the College of the *Jeſuits* at *Goa*, and *Emanuel Pigneiro* and *Benedict de Gois*, two others of that Society. On their coming to *Agra*, they were very kindly received by the *Mogul*, and had a Church there built for them at his Charges, and many Privileges and Immunities granted unto them, which on the death of *Ecbar* (which happened *A. D.* 1604.) were all confirmed to them by his Succeſſour *Jehan Guire*. At the Command of this *Ecbar*, *Xaverius* wrote two *Books* in *Perſian* (which is the Language of that Court); The firſt the *Hiſtory of Jeſus Chriſt*, collected for the moſt part out of the *Legends* of the *Church of Rome*, which he intended to be inſtead of the *Goſpel* among them; and the other called *A Looking-Glaſs ſhewing the Truth*, which is a defence of the Doctrines of that *Goſpel* againſt the *Mahometans*. What the former

former is, thoſe who have the Curioſity to ſee what kind of *Goſpel* the *Jeſuits* preach in the *Eaſt*, may ſatisfy themſelves, for the Book is tranſlated into *Latin* by *De Dieu*, and was publiſhed by him with the *Original*, A D. 1639. This *Goſpel* of the *Jeſuits* was firſt preſented to *Echar* by *Xaverius* at *Agra*, A. D. 1602. But the other Book was not publiſhed till a Year or two after. When it firſt came abroad, it unluckily fell into the hands of this Learned *Perſian Gentleman*, who immediately wrote an Anſwer to it, which he calls *The Bruſher of the Looking-Glaſs*, wherein he makes terrible work with the *Jeſuit* through the advantages which he gave him by teaching the *Idolatry* and other *Superſtitions* and *Errours* of the *Church of Rome* for the *Doctrines* of *Jeſus Chriſt*. When this *Book* came abroad, it ſo alarmed *the College de propaganda Fide* at *Rome*, that they immediately ordered it to be anſwered. The firſt who was appointed for this Work was *Bonaventura Malvaſia*, a *Franciſcan Frier* of *Bononia*, who publiſhed his *Dilucidatio Speculi verum monſtrantis*, in anſwer to this *Bruſher*, A.D. 1628. But this, I ſuppoſe, not being judged ſo ſufficient by the *College*, they appointed *Philip Guadagnol*, another *Franciſcan Frier*, to write a ſecond Anſwer thereto. And on this occaſion he compoſed his Book ſtiled *Apologia pro Chriſtiana Religione*, which was publiſhed at *Rome* firſt in *Latin*, A. D. 1631. and after in *Arabic*, 1637. For this, I ſuppoſe, meeting with better approbation from the *College*, they ordered

ed it to be tranſlated into that Language, and it being accordingly done by the ſame *Authour*, they ſent it into the *Eaſt* to be diſperſed among the *Mahometans* for the defence of the *Jeſuit's Looking-Glaſs* againſt this rude *Bruſher* of it. But his performance doth by no means anſwer the Deſign, abundance of his Arguments being drawn from the *Authorities* of *Popes* and *Councils*, which will never convince an *Infidel* of the truth of the *Chriſtian Religion*, how much noiſe ſoever they may make with them among thoſe of their own *Communion*.

Al Bochari, an Eminent Writer of the *Traditionary Doctrines* of the *Mahometan Religion*. He is reckoned by *Johannes Andreas*, c. 3. and *Bellonius*, lib. 3. c. 4. to be one of the *Six Doctours*, who by the appointment of one of the *Califs*, meeting at *Damaſcus*, firſt made an *Authentick Collection* of all thoſe *Traditions* which make up their *Sonnah*. His Book contains the *Pandects* of all that relates either to their *Law* or their *Religion*, digeſted under their ſeveral Titles in Thirty Books, and is the Ancienteſt and moſt Authentick which they have of this matter, and next the *Alcoran*, of the greateſt Authority among them. He was born at *Bochara* in *Cowaraſmia*, A.D. 809. and died *A. D.* 869.

Al Coran, i. e. *The Book to be read*, or *the Legend*, it is the *Bible* of the *Mahometans*. The name is borrowed from the *Hebrew Kara* or *Mikra* (words of the ſame root as well as ſignification with the *Arabic Al Coran*) by which the *Jews* called the *Old Teſtament*, or any

any part of it; And ſo any part of the *Mahometan Bible* is called *Alcoran*. The whole together they call *Al Moſhaf*, i. e. *The Book*, which alſo in reſpect of the Chapters, into which it is divided, they call *Al Furkan*, from the *Arabic* word *Faraka*, which from the *Hebrew Pharak* ſignifies *to divide* or *diſtinguiſh*; but others will have that *Book* to be ſo called in reſpect of the Matter or Doctrine therein contained, becauſe, ſay they, it diſtinguiſheth Good from Evil.

Al Fragani, an *Aſtronomer* of *Fragana* in *Perſia*, from whence his name *Al Fragani*, i. e. *Fraganenſis*, by which he is commonly called. His name at length is *Mohammed Ebn Katir Al Fragani*. He wrote a Book called, *The Elements of Aſtronomy*, which hath been ſeveral times publiſhed in *Europe* at *Nurenburg*, A.D. 1537. at *Paris*, A. D. 1546. at *Frankfort cum Notis Chriſtmanni*, A.D. 1590, in *Latin*; and afterwards by *Golius* in *Arabic* and *Latin* at *Leiden*, A. D. 1669. with large Notes of great uſe for the underſtanding of the *Geography* of the *Eaſt*. He floriſhed while *Al Mamon* was *Calif*, who died *A. D.* 833.

Al Gazali, a famous *Philoſopher* of *Tuſa* in *Perſia*. He wrote many Books, not only in *Philoſophy*, but alſo in the defence of *the Mahometan Religion* againſt *Chriſtians*, *Jews*, *Pagans*, and all others that differ there-from, whereof one is of more eſpecial note entitled, *The Deſtruction of Philoſophers*, which he wrote againſt *Al Farabius*, and *Avicenna*, and ſome others of the *Arab Philoſophers*, who to ſolve the

the Monſtrous Abſurdities of the *Mahometan Religion*, were for turning many things into *Figure* and *Allegory*, which were commonly underſtood in the *literal ſenſe*. Thoſe he violently oppoſeth on this account, accuſing them of *Hereſy* and *Infidelity*, as Corrupters of *the Faith*, and Subverters of *Religion*, whereon he had the name of *Hoghatol Eſlam Zainoddin*, i. e. *The demonſtration of Mahometiſm, and the honour of Religion.* He was born *A.D.* 1058. and died *A.D.* 1112. His name at length is *Abu Hamed Ebn Mohammed Al Gazali Al Tuſi.*

Al Jannabi, an *Hiſtorian* born at *Jannaba*, a City in *Perſia*, not far from *Shiras*. His *Hiſtory* comes down to the Year of our *Lord* 1588. and therein he tells us, that he went in *Pilgrimage* to *Mecca*, and from thence to *Medina*, to pay his Devotions at the *Tomb* of the *Impoſtor*, in that Year of the *Hegira* which anſwers to the Year of our *Lord* 1556. His name at length is *Abn Mohammed Muſtapha Ebnol Saiyed Haſan Al Jannabi.*

Al Kamus, i. e. *The Ocean*, a famous *Arabic Dictionary*, ſo called, becauſe of the *Ocean* of words contained in it. It was written by *Mohammed Ebn Jaacub Ebn Mohammed Al Shirazi Al Firauzabadi.* He was a Perſon of great eſteem among the *Princes* of his time for his eminent Learning and Worth, particularly with *Iſmael Ebn Abbas*, King of *Yaman*, *Bajazet* King of the *Turks*, and *Tamerlan* the *Tartar*, from the laſt of which he received a Gift of Five thouſand pieces of Gold at one time. He was born *A. D.* 1328. being a *Perſian*

ſian by birth, but he lived moſt at *Sanna* in *Yaman*. He finiſhed his *Dictionary* at *Mecca*, and dedicated it to *Iſmael Ebn Abbas*, under whoſe Patronage he had long lived, and afterwards died at *Zibit* in *Arabia*, A. D. 1414. being near Ninety years old.

Al Kodai, an *Hiſtorian*. He wrote his *Hiſtory* about the Year of our *Lord* 1045. and died *A. D.* 1062. His name at length is *Abu Abdollah Mohammed Ebn Salamah Ebn Jaafar Al Kodai*.

Al Maſudi, an *Hiſtorian*. He wrote an *Hiſtory* called the *Golden Meadows*, but in what time he lived, I do not find. His name at length is *Ali Ebn Hoſain Al Maſudi*. He wrote alſo another Book, wherein he makes it his buſineſs to diſcover and expoſe the Fraud which the *Chriſtians* of *Jeruſalem* are guilty of about lighting *Candles* at the *Sepulchre* of our *Saviour* on *Eaſter-Eve*. For then *three Lamps* being placed within the *Chappel* of the *Sepulchre*, when the *Hymn* of the *Reſurrection* is ſung at the *Evening-Service*, they contrive that theſe *three Lamps* be all lighted, which they will have believed to be by fire from *Heaven*, and then a multitude of *Chriſtians* of all *Nations* are preſent with *Candles* to light them at this *holy Fire*, which hath been a fraudulent Practice kept up among them for many hundred years. And the *Emperour Cantacuzenus* was ſo far impoſed on by this Cheat that in his Third *Apology* for *the Chriſtian Religion* againſt the *Mahometans* he makes mention of it, and urgeth it againſt thoſe *Infidels*, as a *Miracle*,

cle, which being annually performed in their ſight, ought to convince them of the truth of the *Chriſtian Religion*, and convert them thereto. But the *Impoſture* hath all along been too well known to the *Mahometans* to be of any ſuch effect with them. For the *Patriarch* of *Jeruſalem* always compounds with the *Mahometan Governour* to permit him to practiſe this Trick for the ſake of the Gain which it brings to his *Church*, and annually allows him his ſhare in it. And therefore, inſtead of being of any effect to convert them, it becomes a matter of continual ſcandal among them againſt the *Chriſtian Religion*. And not only this *Authour*, but *Ahmed Ebn Edris*, and moſt others of the *Mahometans*, that write againſt the *Chriſtian Religion*, object it as a reproach thereto (as in truth it is) and urge it with the ſame earneſtneſs againſt *the Chriſtian Religion*, that *Cantacuzenus* doth for it. *Al Manſor Hakem Beamrilla*, *Calif* of *Egypt*, was ſo offended at it, that *A. D.* 1007. he ordered the *Church* of the *Reſurrection* at *Jeruſalem*, wherein this *Chappel* of the *Sepulchre* ſtands, to be for this very reaſon pulled down and raſed to the Ground, that he might thereby put an end to ſo infamous a Cheat. But the Emperour of *Conſtantinople* having by the releaſe of Five thouſand *Mahometan Captives*, obtained leave to have it rebuilt again, the *Impoſture* hath ſtill gone on at the ſame rate, and it is there to the great ſport of the *Mahometans*, (who come in Multitudes every Year to ſee this *Farce*) acted over in their

ſight in the ſame manner as is above related even unto this day. *Thevenot*, who was once preſent at it, gives us a large Account of this whole *Foolery* in the firſt part of his *Travels*, Book II. Chapter 43.

Al Moſtatraf, the name of a Book, written by an unknown Authour.

Al Motarrezi, the *Authour* of the Book called *Mogreb*, he was born *A. D.* 1143. and died *A. D.* 1213. His name at length is *Naſir Ebn Abil Macarem Abul Phatah Al Motarrezi.* He was of the *Sect* of the *Motazali*, and ſeems by his laſt Name, *Al Motarrezi*, (by which he is uſually called) to have been by Trade a *Taylor*, that being the ſignification of the word in *Arabic.*

Aſſamael, a Book much quoted by *Johannes Andreas*, and alſo by *Guadagnol.*

Bidawi, a famous *Commentator* on the *Alcoran.* He died *A. D.* 1293. His name at length is *Naſeroddin Abdollah Ebn Omar Al Bidawi.* His *Commentary* is written for the moſt part out of *Zamachſhari.*

Kazwini, an *Arabic Authour*, ſo called from the *City Kaſwin.* His name at length is *Zacharias Ebn Mohammed Ebn Mahmud Al Kaſwini.* In what Age he lived, I cannot find.

Dialogus Makometis cum Abdollah Ebn Salem, a Book wrote in *Arabic*, containing a great many of the Fooleries of the *Mahometan Religion*, under the form of a *Dialogue* between *Mahomet* and this *Jew*, who was his chief helper in forging the *Impoſture.* It was

was tranſlated into *Latin* by *Hermannus Dalmata*, and that Verſion of it is publiſhed at the end of the *Latin Alcoran*, ſet forth by *Bibliander*.

Diſputatio Chriſtiani contra Saracenum de Lege Mahometis. It was written in *Arabic* by a Chriſtian, who was an Officer in the Court of a *King* of the *Saracens*, to a *Mahometan* Friend of his, who was an *Officer* with him in the ſame Court, and contains a Confutation of the *Mahometan Religion*. *Peter*, the famous *Abbot* of *Cluny* in *Burgundy*, who flouriſhed *A. D.* 1130. cauſed it to be tranſlated into *Latin* by *Peter* of *Toledo*; an Epitome of which is printed with the *Latin Alcoran* by *Bibliander*, taken out of the 24th Book of the *Speculum Hiſtoriale* of *Vincentius Bellovacenſis*.

Elmacinus, an *Hiſtorian* of the *Chriſtian Religion*. His *Hiſtory* is from the *Creation* of the *World*, to the Year of our *Lord* 1118. The latter part of it, which is from the beginning of *Mahometiſm*, was publiſhed by *Erpenius*, under the Title of *Hiſtoria Saracenica*, A. D. 1625. He was Son to *Taſer Al Amid*, who was Secretary of the Council of War under the *Sultans* of *Egypt*, of the *Family* of the *Jobidæ*, for 45 Years together, and in the Year of our *Lord* 1238. (in which his Father died) ſucceeded him in his place. His name at length is *Georgius Ebn Amid*; and for his Eminent Learning, he was alſo ſtiled *Al Shaich Al Raiis Al Macin*, i. e. *The prime Doctour ſolidly Learned*. The laſt of which

Titles, *Almacin*, was that whereby *Erpenius* (who pronounceth it *Elmacin*) choſe to call him; but by others he is generally quoted by the Name *Ebn Amid.*

Ebnol Athir, a *Mahometan Authour*, who was born *A. D.* 1149. and died *A. D.* 1209. His Name at length is *Abuſſaadat Al Moharac Ebn Mohammed Al Shaibani Ebnol Athir Al Jazari Magdoddin.*

Ali Ebnol Athir, an *Hiſtorian*, Brother to the former *Ebnol Athir.* His name at length is *Abul Haſan Ali Ebn Mohammed Al Shaibani Ebnol Athir Al Jazari Ezzoddin.* He was born *A. D.* 1160. and died *A. D.* 1232. His *Hiſtory*, which he calls *Camel*, is from the beginning of the World to the Year of our *Lord*, 1230.

Ebnol Kaſſai, Authour of the Book called *Taarifat*, which is an Explication of the various Terms uſed in *Arabic* by Philoſophers, Lawyers, Divines, and other ſorts of learned Profeſſions among them.

Ebn Phares, a *Mahometan Anthour*, who died *A. D.* 1000.

Eutychius, a *Chriſtian Authour* of the Sect of the *Melchites*, his Name in *Arabic* is *Said Ebn Batrik.* He was born at *Cair* in *Egypt*, A. D. 876. and became very eminent in the knowledge of *Phyſick*, which he practiſed with great reputation, being reckoned by the *Mahometans* themſelves to have been one of the Eminenteſt *Phyſicians* of his time. But towards the latter part of his life giving himſelf more to the ſtudy of *Divinity*, he was *A. D.* 933.

933. choſen *Patriarch* of *Alexandria* for his Sect (for there was another *Patriarch* of that place for the *Jacobites* at the ſame time) and then he firſt took the Name of *Eutychius*. But he hapned not to be ſo acceptable to his People, for there were continual Jarrs between them untill his death, which hapned ſeven years after, *A. D.* 940. His *Annals of the Church of Alexandria* were publiſhed at *Oxford* in *Arabic* and *Latin* by Dr. *Pocock*, A. D. 1656. at the Charge of Mr. *Selden*, and this is the meaning of theſe words in the Title-page, [*Johanne Seldeno Chorago*] for he who was the *Choragus* in the Play, always was at the Charges of exhibiting the *Scenes* And therefore Mr. *Selden* having born the Expences of this Chargeable Edition, the moſt Worthy and Learned Authour of that Verſion acknowledged it by thoſe words in the Title-page, which ſeveral having miſtaken to the robbing him of the honour of his Work, as if Mr. *Selden* had begun the Tranſlation, and Dr. *Pocock* finiſhed it, I cannot but do this juſtice to that worthy Perſon, now with God, as to clear this matter. For he needed no Partner in any of his Works. The Tranſlation was totally his, and only the Charges of printing the Book Mr. *Selden's*. Mr. *Selden* did indeed publiſh a Leaf or two of that *Authour*, which he thought would ſerve his purpoſe to expreſs his Spight againſt the *Biſhops* of the *Church of England*, in revenge of the *Cenſure* which was inflicted on him in the *High-Commiſſion-Court* for his *Hiſtory of Tithes*;

but he made thoſe ſlips in that Verſion, that Dr. *Pocock* was not at all eaſed of his labour, by having that little part of it tranſlated to his hands.

Liber de Generatione & Nutritura Mahometis, a moſt frivolous and ſilly Tract, wrote originally in *Arabic*; and being tranſlated into *Latin* by *Hermannus Dalmata*, is publiſhed with the *Latin Alcoran* by *Bibliander*.

Geographia Nubienſis, ſo the Book is called by *Sionita* and *Heſronita*, who publiſhed it in *Latin* with a *Geographical Appendix* annexed thereto, *A. D.* 1619. But this Book is only an *Epitome* of a much larger, and much better Book written by *Sharif Al Adriſi*, at the command of *Roger*, the ſecond of that name, *King* of *Sicily*, for the explaining of a *Terreſtrial Globe*, which that *King* had cauſed to be made of a very large Size all of Silver. He finiſhed this Work *A. D.* 1153. and Entitled it *Ketab Roger*, i. e. *the Book of Roger*, from the name of him who imployed him to compoſe it. The *Authour* was of the Race of *Mahomet*, and therefore is called *Sharif*, which *word* ſignifieth one of a Noble Race, eſpecially that of *Mahomet*, and was deſcended from the Noble Family of the *Adriſidæ*, who reigned in ſome parts of *Africa*, and therefore he is called *Al Adriſi*, that is, of the Family of *Adris*. His name at length is *Abu Abdollah Mohammed Ebn Mohammed Ebn Adris Amir Olmuminin*. There was a very fair Copy of this Book among Dr. *Pocock*'s *Arabick Manuſcripts*.

Georgius

Georgius Monachus, *Abbot* of the *Monaſtery* of St. *Simeon*. He wrote a Tract in defence of the *Chriſtian Religion* againſt the *Mahometans*, which is a *Diſputation* he had with three *Mahometans*, of whom the chief Spokeſman was *Abuſalama Ebn Saar* of *Moſul*.

Jauhari, the Authour of a famous *Arabic Dictionary*, called *Al Sahah*: His name at length is *Abu Naſer Iſmael Ebn Hammad Al Jauhari*. He was by Nation a *Turk*. He died *A. D.* 1007. This is reckoned the beſt *Dictionary* of the *Arabic Language* next *Kamus*. *Golius* makes his *Arabic Lexicon* moſtly out of it.

Jalalani, i. e. the *Two Jalals*. They were two of the ſame Name, who wrote a ſhort *Commentary* upon the *Alcoran*, the firſt began it, and the ſecond finiſhed it. The firſt was called *Jalal Oddin Mohammed Ebn Ahmed Al Mahalli*; and the ſecond *Jalal Oddin Abdorrahman Al Oſyuti*. This latter on the death of the former finiſhed the Book *A.D.* 1466. and was alſo *Authour* of an *Hiſtory* called *Mezhar*.

Shahreſtani, a *Scholaſtical* Writer of the *Mahometan Religion*. He was born at *Shahreſtan* A. D. 1074. and died *A. D.* 1154

Safioddin, the *Authour* of a certain *Geographical Dictionary* in the *Arabic Tongue*.

Zamachſhari, the *Authour* of the Book called *Al Ceſhaf*, which is a large *Commentary* upon the *Alcoran*, and that which is of the beſt eſteem among the *Mahometans* of any of its kind. His name at length is *Abul Kaſem*

Mohammed Ebn Omar Ebn Mohammed Al Chowaraſmi Al Zamachſhari. He was born at *Zamachſhar*, a Town of *Chowaraſmia*, A. D. 1074. and died *A. D.* 1143.

Hebrew *and* Chaldee *Authours.*

Chaldee Paraphraſe, an *Interpretation* of the *Old Teſtament* in the *Chaldee Language*. That of *Onkelos* on the *Pentateuch*, and that of *Jonathan* on the *Prophets* are ancient, being written according to the Account which the *Jews* give of them before the time of our *Saviour*. But thoſe which are on the other parts of *Scripture*, as alſo that which bears the Name of *Jonathan* on the *Law*, were written by ſome later *Jews*. The *Authour* of the *Chaldee Paraphraſe* on *Job*, the *Pſalms*, and *Proverbs*, was *Rabbi Joſeph Cæcus*.

Sepher Cozri, a Book written by way of *Dialogue* between a *Jew* and *the King of the Cozars*, from whence it hath its Name *Sepher Cozri* or *Cozari*, i. e. *the Book of the Cozar*. The Authour of it was *Rabbi Judah Levita*, a *Spaniſh Jew*, who wrote the Book originally in *Arabic* about the Year of our *Lord* 1140. and from thence it was tranſlated into *Hebrew* by *Rabbi Judah Ebn Tibbon*, in which Tranſlation it was publiſhed by *Buxtorf* with a *Latin Verſion*, A. D. 1660.

Rabbi David Kimchi, a famous *Jewiſh Commentatour* on the *Old Teſtament*. He was by birth

birth a *Spaniard*, Son to *Rabbi Joſeph Kimchi*, and Brother to *Rabbi Moſes Kimchi*, both men of eminent Learning among the *Jews*, but he himſelf far exceeded them both, being the beſt *Grammarian* in the *Hebrew Language* which they ever had, as is abundantly made appear not only in his *Commentary* on the *Old Teſtament* (which gives the greateſt light into the literal ſenſe of the *Hebrew Text* of any extant of this kind) but alſo in a *Grammar* and *Dictionary* which he hath wrote of the *Hebrew Language*, both by many degrees the beſt of their kind: The firſt of theſe he calls *Miclol*, and the other *Sepher Shoraſhim*, i. e. *the Book of Roots*. *Buxtorf* made his *Theſaurus Linguæ Hebraæ* out of the former, and his *Lexicon Linguæ Hebraæ* out of the latter. He flouriſhed about the Year of our *Lord* 1270.

Maimonides, a famous *Jewiſh Writer*, his Book, *Yad Hachazakah*, is a *Digeſt* of the *Jewiſh Law* according to the *Talmudiſts*. His Book *Moreh Nevochim*, contains an Explication of Words, Phraſes, Metaphors, Parables, Allegories, and other difficulties, which occurr in the *Old Teſtament*. It was firſt wrote in *Arabic*, and after Tranſlated into *Hebrew* by *Rabbi Samuel Ebn Judah Ebn Tibbon*, from which *Tranſlation* it was publiſhed in *Latin* by *Buxtorf*, A. D. 1629. He was born at *Corduba* in *Spain*, A. D. 1131. but lived moſtly in *Egypt*, from whence he is commonly called, *Rabbi Moſes Ægyptius*, where he died, *A. D.* 1208.

Miſhmah,

Miſhnah, a *Collection* of all the Ancient *Traditions* of the *Jews* to the time of *Rabbi Judah Hakkodiſh*, the Compiler of it, who flouriſhed about the middle of the ſecond *Century* in the Reign of the *Emperour Antoninus Pius*. This Book is the *Text* to the *Talmud*, and that a Comment on it. The *Jeruſalem Talmud* was compiled by the *Jews* who dwelt in *Judæa* about 300 Years after *Chriſt*; and the *Babyloniſh Talmud* by thoſe who dwelt in *Meſopotomia* about 500 Years after *Chriſt*, according to the account which the *Jewiſh* Writers give of them. But there are ſeveral things contained in the latter, which ſeem to referr to a much later date. Theſe Three, with the Two *Chaldee Paraphraſes* of *Onkelos* and *Jonathan*, are the ancienteſt Books which the *Jews* have next the *Bible*. For how much noiſe ſoever may be made about their *Rabbinical Writers*, there are none of them above Seven hundred years old. There are ſome of them indeed lay claim to a much ancienter Date, but without any reaſon for it.

Greek *Authours*.

Ariſtotelis Ethica & Politica.

Bartholomæi Edeſſeni Confutatio Hagareni, a *Greek Tract* againſt *Mahometiſm*, publiſhed by *Le Moyne* among his *Varia Sacra*. The *Authour* was a *Monk* of *Edeſſa* in *Meſopotamia*.

potamia. In what Age he lived, it doth not appear.

Cantacuzenus contra Sectam Mahometicam. This *Book* contains four *Apologies* for the *Chriſtian Religion*, and four *Orations* againſt the *Mahometan.* The *Authour* had been *Emperour* of *Conſtantinople*, but reſigning his *Empire* to *John Palæologus* his Son-in-Law, *A. D.* 1355. he retired into a *Monaſtery*, where being accompanied by *Meletius*, formerly called *Achæmemid*, whom he had converted from *Mahometiſm* to the *Chriſtian Religion*, he there wrote this *Book* for the ſaid *Meletius* in anſwer to a Letter written to him by *Sampſates* a *Perſian* of *Hiſpahan*, to reduce him back again to the *Mahometan Superſtition.*

Cedreni Compendium Hiſtoriarum, An *Hiſtory* from the beginning of the World, to the Year of our *Lord* 1057.

Chryſoſtomi Homiliæ.

Confutatio Mahometis, a *Greek Tract*, publiſhed by *Le Moyne* among his *Varia Sacra*, the *Authour* not known.

Dionyſii Halicarnaſſæi Antiquitates Romanæ.

Euſebii Hiſtoria Eccleſiaſtica and *Præparatio Evangelica.*

Hierocles, the Fomenter and chief Manager of the Tenth *Perſecution* againſt the *Chriſtians.* He was firſt *Governour* of *Bithynia*, and after of *Egypt*; in both which Places he proſecuted the *Chriſtians* with the utmoſt ſeverity; and not content herewith, he alſo wrote two *Books* againſt them, which he called

called Λόγος φιλαλήθης, wherein, among other things, he compared *Apollonius Tyanæus* with *Jesus Christ*, and endeavoured to prove him in working of *Miracles* to have been equal to him; to which particular *Eusebius* wrote an *Answer*, which is still extant among his Works; but these Books of *Hierocles* are now wholly lost, excepting some Fragments preserved in the said Answer of *Eusebius*.

Josephi Antiquitates Judaicæ, and *de Bello Judaico*.

Origenes contra Celsum.

Philostratus de vita Apollonii Tyanæi.

Phlegon Trallianus, a Freed man of *Adrian* the *Emperour*. He wrote a *Chronicon* or *History*, which he called the *History of the Olympiads*. It contained 229 *Olympiads*, whereof the last ended in the Fourth year of the *Emperour Antoninus Pius*. But there is nothing of this Work now extant, except some few Fragments, as they are preserved in such Authours as have quoted it. That relating to the *Eclipse* of the Sun at our *Saviour's* Crucifixion is preserved in *Eusebius's Chronicon*, and is also made mention of by *Origen* in his 35th Tract on St. *Matthews Gospel*, and in his second Book against *Celsus*.

Plato.

Plutarchi Vitæ.

Strabonis Geographia.

Socratis Scholastici Historia Ecclesiastica.

Sozomenis Historia Ecclesiastica.

Theo-

Theophanis Chronographia, This is one of the *Byzantine Hiſtorians*, and contains a *Chronological Hiſtory* of the *Roman Empire*, from the Year of our *Lord* 285. to the Year 813. The Authour was a *Nobleman* of *Conſtantinople*, where he was firſt an Officer of the *Imperial Court*, but afterwards turning *Monk* wrote this *Hiſtory*. He was born *A. D.* 758. and *A. D.* 815. died in Priſon in the *Iſland of Samothracia*, a Martyr for Image-worſhip, for which he had been a zealous *Champion* in the *Second Council of Nice*.

Zonaræ Compendium Hiſtoriarum. Another of the *Byzantine Hiſtorians*. It contains an *Hiſtory* from the beginning of the World to the death of *Alexius Comnenus*, *Emperour of Conſtantinople*; which happened *A. D.* 1118. when the Authour flouriſhed. He was firſt a Prime Officer of the *Imperial Court* at *Conſtantinople*, but afterwards became an *Eccleſiaſtic*, and is the ſame who wrote the *Comment* on the *Greek Canons*.

Latin *Authours Ancient and Modern.*

Ammiani Marcellini Hiſtoria.

Anaſtaſii Bibliothecarii Hiſtoria Eccleſiaſtica. The Authour was a *Prieſt* of the Church of *Rome*, and *Library-Keeper* to the *Pope*. He flouriſhed about the Year of our *Lord* 870.

Bellonii

Bellonii Obſervationes de locis ac rebus memorabilibus in Aſia. The Book was firſt publiſhed in *French*, A. D. 1553. and after in *Latin*, A. D. 1589.

Bocharti Hierozoicon.

Busbequi Epiſtolæ, the *Authour* was *Ambaſſadour* from the *Emperour Ferdinand* the Firſt to the *Port*, from whence he wrote his *Epiſtles.*

Buxtorfii Lexicon Rabbinicum.

Buxtorfii Synagoga Judaica.

Caroli à Sancto Paulo Geographia Sacra ſive Notitia antiqua Epiſcopatuum Eccleſiæ Univerſæ. Lutetiæ Pariſiorum, A. D. 1641.

Clenardi Epiſtolæ. The *Authour* of theſe *Epiſtles* was the famous *Grammarian* of his Age. Out of love to the *Arabic Tongue*, he went to *Fez* of purpoſe to learn it, *A. D.* 1540. when well advanced in years, from whence he wrote many things in his *Epiſtles* of the Manners and *Religion* of the *Mahometans.* He died at *Granada* in *Spain* as ſoon as he returned.

Cuſani Crebratio Alcorani. The *Authour* of this Book was the famous *Nicolas de Cuſa*, the eminenteſt Scholar of the Age in which he lived. In the Year 1448. he was made *Cardinal* of *Rome*, by the Title of St. *Peter's ad vincula*, and died *A.D.* 1464. about Ten Years after the *Turks* had taken *Conſtantinople.* Which ſeems to have given him the Occaſion of writing this Book, that ſo he might provide an *Antidote* againſt that *falſe Religion*, which on that Succeſs had gotten ſo great an advantage for its further ſpreading it ſelf in thoſe

thoſe Parts of the World. For it appears by the Dedication, that this Book was not written till after the loſs of that *City*; it being dedicated to *Pope Pius Secundus*, who entred not on the *Papacy*, till the *Turks* had been about Three Years in poſſeſſion of it.

Abrahami Ecchellenſis Hiſtoria Arabum. This Book is ſubjoined to his *Chronicon Orientale*, in Two Parts, collected out of the *Arab* Writers. The *Authour* was a *Maronite* of *Mount Lebanus* in *Syria*, and was employed as *Profeſſour* of the *Oriental Languages*, in the *College de Propaganda fide* at *Rome*, from whence about the Year 1640. he was called to *Paris*, to aſſiſt in preparing the great *Polyglott Bible* for the Preſs, which was there publiſhing, and made the *King's Profeſſour* of the *Oriental Languages* in that *City*. The part aſſigned him in this Work, was that which they had afore employ'd *Sionita* in, a Man of thorough Abilities to perform it; but on ſome diſtate taken againſt him, they diſcharged him, and ſent to *Rome* for *Ecchellenſis*; of whoſe Performance herein, a Learned *Sorboniſt* making a Cenſure, truly ſays, *Ibi peccatum eſt toties ac tam enormiter in apponendis vocalibus & apiculis, ut quod ibi primum inter legendum occurrerit ſummam ſapere videatur Tyronis alicujus oſcitantiam.* He was indeed a Man but of little Accuracy in the Learning which he profeſſed, and ſhews himſelf to be a very Futilous and Injudicious Writer, in moſt of that which he hath publiſhed.

Abra-

Abrahami Ecchellenſis Eutychius vindicatus; which Book is in Two Parts; the firſt writ againſt Mr. *Selden's Eutychij Patriarchæ Alexandrini Eccleſiæ ſuæ Origines*; and the ſecond againſt *Hottinger's Hiſtoria Orientalis*. The greateſt skill which he ſhews in this Book, is in railing. It was publiſhed at *Rome*, A. D. 1661.

Forbeſij Inſtructiones Hiſtorico-Theologicæ, publiſh'd at *Amſterdam*, A. D. 1645.

Fortalitium Fidei, a Book written in defence of the *Chriſtian Religion* againſt the *Jews*, *Mahometans*, and other *Infidels*. The *Authour* was a *Franciſcan Frier* who wrote this Book, *A. D.* 1459. and it was firſt printed at *Nurenbergh* A. D. 1494. and afterwards at *Lyons*, A. D. 1525.

Golij Notæ ad Alfragani Elementa Aſtronomica; which are exceeding uſefull for the underſtanding of the *Geography* of the *Eaſt*. The Book was publiſhed at *Leiden*, A. D. 1669.

Philippi Guadagnoli Apologia pro Chriſtiana Religione, contra Objectiones Ahmed Filij Zin Alabedin Perſæ Aſphahenſis. Of which Book I have already given an Account, in what I have written of *Ahmed Ebn Zin*, againſt whom it is written.

Gentij Notæ ad Muſladini Saadi Roſarium Politicum; publiſhed at *Amſterdam*, A. D. 1651.

Grotius de Veritate Chriſtianæ Religionis; & *Epiſtolæ ad Gallos*.

Hottin-

Hottingeri Hiſtoria Orientalis. Of this Book there are two Editions; the firſt *A.D.* 1651. and the ſecond *A. D.* 1660. the latter is much enlarged. The *Authour* was *Profeſſour* of the *Oriental Tongues*, firſt at *Zurich* in *Swiſſerland*, and afterwards at *Heidelbergh*; from whence being called to be *Profeſſour* at *Leiden*, he was while on his removal thither, unfortunately drowned in the *Rhine*. He was a Man of great Induſtry and Learning; but having written very much within the compaſs of a few Years (for he died young,) his Books want Accuracy; though all of them have their Uſe.

Hiſtoria Miſcella, a *Roman Hiſtory* begun by *Eutropius*, continued by *Paulus Diaconus*, and finiſhed by *Landulphus Sagax*.

Johannes Andreas de Confuſione Sectæ Mahometanæ. The *Authour* of this Book was formerly an *Alfaki*, or a *Doctour* of the *Mahometan Law*; but in the Year 1487. being at *Valentia* in *Spain*, converted to the *Chriſtian Religion*, he was received into Holy Orders, and wrote this Book in *Spaniſh* againſt the *Religion* which he forſook; from whence it was tranſlated into *Italian*, by *Dominicus de Gazelu*, A.D. 1540. And out of that *Tranſlation*, it was publiſhed in *Latin* by *Johannes Lauterbach*, A.D. 1595. and reprinted by *Voetius* at *Utrecht*, A. D. 1656. He having throughly underſtood the *Religion* which he confutes, doth much more pertinently write againſt it, than many others do, that handle this Argument.

Macrobij Saturnalia.

Caij Plinij Secundi Naturalis Hiſtoria.

Caij Plinij Cæcilij Secundi Epiſtolæ.

Pocock: The Famous *Profeſſour* of the *Hebrew* and *Arabick Tongues* at *Oxford*; who was for Eminency of Goodneſs, as well as Learning, the greateſt Ornament of the Age in which he lived, and God bleſſed him with a long life to be uſefull thereto. He was born *A. D.* 1604. and died at *Chriſt-Church* in *Oxford* in the Month of *September*, A. D. 1691. He was for above ſixty Years a conſtant Editor of learned and uſefull Books. The firſt which he publiſhed contains an Edition of four of the *Catholick Epiſtles* in *Syriac*, i. e. the ſecond of St. *Peter*, the ſecond and third of St. *John*, and the *Epiſtle* of St. *Jude*, with Verſions and Notes, which was printed at *Leiden*, A. D. 1630. by *Voſſius*, to whom he preſented it the year before at *Oxford*, on his coming thither to ſee that *Univerſity*; and the laſt was his *Commentary* on *Joel*, which came forth the Year in which he died. His *Specimen Hiſtoriæ Arabicæ*, which I frequently make uſe of in this Tract, was publiſhed *A. D.* 1650. and is a moſt accurate and judicious Collection out of the beſt *Arab Writers*, relating to the Subject which he handles.

Richardi Confutatio Legis Saracenicæ. The *Authour* was a *Dominican Frier*, who in the Year 1210. went to *Bagdad* of purpoſe to ſtudy the *Mahometan Religion* out of their own Books in order to confute it; and on his

his return publiſhed this Learned and Judicious Tract concerning it. *Demetrius Cydonius* tranſlated it into *Greek* for the *Emperour Cantacuzenus*, who makes great uſe of it, taking thence moſt of that which he hath of any moment in his four *Orations* againſt the *Mahometan Religion*. From this *Greek Verſion* of *Demetrius Cydonius*, it was Tranſlated back again into *Latin* by *Bartholomæus Picenus*, which Tranſlation is publiſhed with the *Latin Alcoran* of *Bibliander*, and that is all we now have of it, the Original being loſt. This and *Johannes Andreas*'s Tract *de Confuſione Sectæ Mahometanæ*, are the beſt of any that have been formerly publiſhed by the *Weſtern Writers* on this Argument, and beſt accord with what the *Mahometans* themſelves teach of their *Religion*. Others have too much ſpent themſelves on falſe Notions concerning it, for want of an exact knowledge of that which they wrote againſt.

Roderici Toletani Hiſtoria Arabum. It contains an *Hiſtory* of the *Saracens* from the Birth of *Mahomet* to the Year of our *Lord* 1150. The *Authour* was *Arch-Biſhop* of *Toledo* in *Spain*, and was preſent at the *Lateran Council*, A. D. 1215. His *Hiſtory* from the Tenth Chapter is moſtly confined to the *Saracens* of *Spain*, and is but of little Credit, where he relates any thing of them out of that *Country*. It was publiſhed with *Erpenius*'s *Hiſtoria Saracenica* at *Leiden*, A. D. 1625.

Schekardi Tarich ſeu Series Regum Perſarum, *Tubingæ*, A. D. 1628.

Span-

Spanhemii Introductio ad Historiam Sacram; Amstel. A. D. 1694.

Scaliger de Emendatione Temporum, and *Notæ ejus ad Sphæram Manilii.*

Valerius Maximus.

Vanimus, a famous *Atheist*: He was by birth a *Neapolitan*, and came into *France* on purpose to promote the Impiety he had imbraced, of which being convicted at *Tholouse*, he rather chose to become a *Martyr* for it, than renounce it; and therefore was publickly burnt in that *City*, A. D. 1619. persisting to deny the Being of a *God* with a wonderfull obstinacy even in those very Flames in which he perished. He wrote two *Books*, the first was published *A. D.* 1615. Entitled *Æternæ Providentiæ Amphitheatrum*, and the other the next Year after, which is his *Dialogi de admirandis Naturæ*, in both which he serves that Cause for the sake of which he died.

English *and* French *Authours.*

PUrchas's *Pilgrimage.*

Ricaut's History of the Present State of the Ottoman Empire.

Smyth's Remarks upon the Manners, Religion, and Government of the Turks.

Thevenot's Travels.

F I N I S.